

ABSTRACT

A STUDY TO EVALUATE AND ESTABLISH A LEADERSHIP DEVELOPMENT PROGRAM FOR ORGANIZATIONAL LEADERS IN THE CHRISTIAN AND MISSIONARY ALLIANCE CHURCHES OF THE PHILIPPINES

by

Reniel Joel A. Nebab

The underlying assumption of this study is that leadership development programs are essential to the continued existence and success of an organization. This assumption pervades this study in so far as leadership development is concerned.

The purpose, therefore, of this study was to evaluate and establish a leadership development program for organizational leaders in the Christian and Missionary Alliance Churches of the Philippines, Inc. The evaluation was through a training seminar conducted for the respondents who went through a researcher-designed questionnaire prior to and subsequent to the said training seminar. Also, the respondents completed a researcher-designed semi-structured follow-up survey as part of the evaluation.

The training seminar had an impact in the lives of the respondents and thus the study demonstrated a need to establish a leadership development program for organizational leaders in the Christian and Missionary Alliance Churches of the Philippines.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
A STUDY TO EVALUATE AND ESTABLISH A LEADERSHIP DEVELOPMENT
PROGRAM FOR ORGANIZATIONAL LEADERS IN THE CHRISTIAN AND
MISSIONARY ALLIANCE CHURCHES OF THE PHILIPPINES

presented by

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has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

_____	_____ May 19, 2009
Internal Reader	Date
_____	_____ May 19, 2009
Mentor	Date
_____	_____ May 19, 2009
Representative, Doctor of Ministry Program	Date
_____	_____ May 19, 2009
Executive Director	Date

A STUDY TO EVALUATE AND ESTABLISH A LEADERSHIP DEVELOPMENT
PROGRAM FOR ORGANIZATIONAL LEADERS IN THE CHRISTIAN AND
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A Dissertation

Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry

by

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May 2009

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ACKNOWLEDGMENTS

I am grateful and thankful to God for the following who have contributed to the completion of this study:

To the CAMACOP National Board of trustees who approved my doctoral studies at Asbury and most of the funds for the training seminar for the District Ministry Supervisors. Your overwhelming support is hereby appreciated.

To the United States Christian and Missionary Alliance for their partial financial support so that I can pursue and finish my doctoral studies. Your support has been a great help.

To Dr. David L. Rambo who never gave up on me so that I could enter into the Beeson International Leaders' program in spite of the fact that I was first denied a student visa, and to Dr. Ruth Rambo as well who has been a spiritual adviser. Both of you have become an encouragement to me.

To Dr. Eunice Irwin, my mentor, whose advice and concern over my project have tremendously aided me in the process of completing this dissertation. Your insights have been valuable and judicious.

To all my professors who have instructed us throughout our sessions at Asbury. You all have become great mentors and examples. Your life and person has manifested this attitude as you spent your time with us.

To all my classmates, BIL 2005, for your friendship and prayers. I am honored to be part of the class.

To all the facilitators of the training seminar for their unwavering support by availing themselves to be part of this research project. Your participation is highly

recognized.

To Mr. and Mrs. Ritche Rivera, Mr. and Mrs. Robert Ang, and Dr. Eunice Irwin for their financial support given toward the training seminar. Your support will go a long way, and it is hereby acknowledged.

To all the District Ministry Supervisors who participated in the training seminar and gave their wholehearted support for this study. Your input and participation is highly admired, for without it this study would never have been completed.

To my son, Leiner Rei, his wife Genevieve and their daughter Gianna Lexi, and my daughter, Ranie Lei, for their understanding and prayers. You all have become my motivation in accomplishing this study.

To my wife, Ana, who has been a constant companion and support. You have cheerfully egged me on to finish this dissertation. You are an inspiration and a precious gift from the Lord.

And above all, to God, who has enabled me and given me this opportunity to attain another level of education. This higher educational attainment is a gift from you, Lord! To you be all the glory and honor.

CHAPTER 1

PROBLEM

Understanding the Problem

In 1997, Dr. Rodrigo D. Tano was elected president of the Christian and Missionary Alliance Churches of the Philippines (CAMACOP), a religious society duly registered with the Securities and Exchange Commission of the Republic of the Philippines and considered one of the largest evangelical denominations under the Philippine Council of Evangelical Churches. During Tano's administration, he appointed me to take on a leadership position as the vice president for the Division of General and Theological Education. When I accepted the appointment, I found I was inadequate because I did not have the appropriate training for the tremendous responsibility assigned to me. I had further seminary training, but this training was not adequate as it was focused primarily on biblical and theological studies. Some courses of my seminary training discussed leadership principles, but overall they were deficient. I was trained to be more of an educator rather than a leader in the organization.

Other vice presidents and the other appointed leaders in CAMACOP also felt inadequate, namely, the regional ministry directors (RMDs) and the district ministry supervisors (DMSes). These leaders, too, did not have the training to take on leadership positions in the denomination. Recently, I asked the current vice president if he has ever trained to be in his position now and he categorically answered, "No, I have not been developed to be in such a leadership position" (Bishop Eduardo Cajés). Currently, I am the president of the denomination, and I have not been trained to be in such a position. No deliberate training programs were established to prepare leaders for the

responsibilities and positions that they now have as leaders of CAMACOP. One Christian and Missionary Alliance (C&MA) missionary to the Philippines in the 1960s made this observation:

Training for top-leadership of this kind is lacking throughout the overseas church. Among Evangelicals too many mission boards have worked most diligently toward self-supporting and self-governing churches but have not worked diligently to train competent leaders to lead these churches. As a result, control of many overseas churches has passed into the hands of ill-trained, unimaginative leadership. (Rambo 176)

As the top leader in the denomination, I place a high value on leadership and leadership development, because leadership is important. John C. Maxwell sees the importance of leadership when he says, “Everything rises and falls on leadership” (*21 Irrefutable Laws* 1). Leaders play a vital and crucial role in any church or organization. A church or organization with good leadership will be catapulted to new heights and challenges, but bad leadership will bring it down in despair and disillusionment. Good leadership, therefore, is constantly needed in the fallen world today because of its timeless quality (Vencer 1). Leadership then becomes essential; however the kind of leadership that is needed is effective and excellent leadership. Churches and organizations need effective and excellent leaders that are to be identified, recruited, developed, and place in leadership positions.

The development of leaders then becomes a deliberate pursuit. Some people are natural leaders, but they need to undergo training and development to become effective and excellent leaders. The world has taken notice of the need for effective and excellent leaders, and as a result numerous secular and Christian institutes of leadership are now emphasizing developing prospective leaders and enhancing the skills of current leaders.

In the Philippine military, the promotion is based on a system, and any officer wanting to be promoted must go through the requirements of the system. Promotions are based on merits and accomplishments, the retirement of senior officers, and others are promoted due the demands of a position. One basic requirement, however, for continued promotion is for an officer to have further educational training. For every promotion, an equivalent form of *schooling* is necessary. In the Philippine National Police, the minimum educational requirement for promotions in the pursuit of higher ranks must be complied (Lacson). The frequent trainings are essential in the development of the military officers who are considered leaders in their respective units of command.

The CAMACOP, unlike the military, the development of leaders for leadership positions was not the primary focus during its beginnings. The mandate of the CAMACOP is to evangelize people and plant local churches in the Archipelago. To carry out this mandate, the CAMACOP prioritizes the development and the training of pastoral leaders who can go into the villages and hinterlands to proclaim the gospel of the Lord Jesus Christ. Proclaiming the gospel produces believers who need nurturing in their Christian life, and this gospel proclamation leads to the establishment of local congregations. In the last two decades, the CAMACOP grew to become one of the largest Evangelical denominations in the Philippines, and its priority is the discipling of the nation and the development of pastoral leaders for local churches. The demand for pastoral leaders is growing due to the sustained growth CAMACOP continues to have today. While pastoral leaders are needed to oversee the ministries of the local churches, a greater need is for the training of organizational leaders to oversee the ministries of a cluster of local churches and their pastors. Pastoral leaders have a smaller scope in terms

of ministry and are limited to the members of the local church, while organizational leaders have a greater scope of ministry, which includes both the pastors and the local churches.

The CAMACOP has established several theological institutions and a graduate school¹ for the preparation of pastoral or church leaders for the numerous local churches. The graduate school, aside from preparing pastors, helps develop faculty for the Bible colleges of CAMACOP. The theological institutions exist primarily to train men and women for ministry in the local churches. The majority of the leaders of CAMACOP, if not all, come from these institutions, however, no deliberate training has been done for these leaders to prepare them for organizational leadership positions in the denomination. The training the present leadership has gone through in these institutions is inadequate and has not prepared them to be in positions of leadership. David Lloyd Rambo, a C&MA missionary to the Philippines, saw this situation of untrained leaders several years ago when he witnessed the lack of adequate training given for top leadership in one of the Bible schools, namely, Ebenezer Bible Institute. Rambo went on to comment that the leaders who graduated from the Bible Institute did adequate work in administrative leadership, however, if these leaders were given training equal to their responsibilities, the church would have a stronger and more effective leadership (177). Peter Wiwcharuck, a noted C&MA leader and writer on leadership, imperatively says, “No leader should be given greater authority and responsibility without first having been properly prepared for it” (271). The present state of the leadership in CAMACOP calls for a training program

¹ Davao Alliance Bible College, Ebenezer Bible College, Lommason Alliance Bible College, Mount Apo Alliance Bible College, Mickelson Alliance Bible Institute, Philippine Alliance College of Theology, Shekinah Alliance Bible College, Visayas Alliance School of Theology and Alliance Graduate School.

that will answer the need of untrained leaders who are now in positions of organizational leadership while training prospective leaders in the denomination.

Purpose

The purpose of this research was to develop, implement, and evaluate a training program equipping current leaders with the capacity to think and function with respect to and value the mission, culture and system of CAMACOP, including their personal development. The training program was to be a prototype that may lead CAMACOP to have an extensive and intensive leadership development program for its organizational leaders. This training program can also be a model the larger body of the Church in the Philippines can duplicate or adopt in the training of their own leaders for positions of leaderships in their respective denomination or organization.

Research Questions

The research questions ascertained in this study in order to accomplish the purposes its purposes were the following:

1. What do the participants in the seminar know, value, and practice in their role as leaders with respect to the mission, culture, and system of CAMACOP prior to the seminar including the personal development of the leader?
2. What do the participants in the seminar know, value, and practice in their role as leaders with respect to the mission, culture, and system of CAMACOP subsequent to the seminar including the personal development of the leader?

Definition of Terms

The definition of terms utilized in this study were the following terms.

Mission, in relation to the CAMACOP, refers to both the mission statements (see Appendix E) of a CAMACOP local church and the denomination as a whole, which comes out of the Great Commission in Matthew 18:19-20 with a holistic and transformational framework for ministry. This holistic and transformational framework builds on the *know-be-do* aspects of leadership and foundational approaches to leadership development in discussed in the Chapter 2.

Culture refers to the Filipino culture in general and to the corporate culture of the CAMACOP, that is, relationships, traditions, and dynamics within the said denomination.

System refers to the organizational structure of CAMACOP with respect to its bylaws, administrative and ministry guidelines in the different levels of authority, namely, the national, regional, district, and local levels. In addition, CAMACOP system refers to its policies and procedures that guide and direct the affairs of the denomination.

Ministry Intervention

The ministry intervention was primarily comprised of a training seminar and workshop done in a selected site in the Philippines for the current leaders of CAMACOP. The training seminar was done for a period of five days and done with the current leaders in their respective positions at the Golden City Alliance Fellowship (GCAF) Hub on 8-12 September 2008.

The prototype training seminar modules and workshops were primarily focused on the mission, corporate culture, and systems of CAMACOP with a view on the holistic approach. Under the category of mission, the seminar modules included the vision and mission of CAMACOP, the leader's role in the overall purpose of CAMACOP, and leader and management skills. Under the category of corporate culture, the seminar

modules entailed: the leader and the corporate culture of CAMACOP, the use of culture in communications and relations protocol, and culture and the management of conflict. The culture referred to here is the culture of the Filipino people. Under the category of system, the seminar modules comprised: the CAMACOP as an organization, the corporate documents of CAMACOP, and the policies and procedures of CAMACOP (see Appendix E). Then on the leader's personal development, the seminar modules included the leader's devotional life, the leader's family life, the leader and duly-constituted authority, the leader's balanced diet, and the leader's physical exercise (see Appendix D).

The resources of finances and facilities of the denomination as well as that of local churches and individuals were utilized to train the current leaders of CAMACOP. The selection of the personnel and faculty were in accordance with their expertise and their current standing in the denomination. Some of the invited faculty members became mentors in the monitoring phase of the total program of the development of the current leaders (see Appendix D).

The teaching-learning process used for the training seminars were lectures, presentations, workshops, case studies, interactions, group dynamics, readings, and reflections.

Other organizations and denominations wanting to start a leadership development program can replicate the training seminar according to their context and need.

Context

The CAMACOP is in the Republic of the Philippines. The Philippines is an island nation in the Malay Archipelago in Southeast Asia. The country has 7,107 islands with a total area of about 300,000 square kilometers or 116,000 square miles ("Philippines").

The Philippines was named after King Philip II of Spain by Ruy Lopez de Villalobos.

The Spanish name was “Las Islas Filipinas” meaning “the Philippine Islands”

(“Philippine History”).

The Philippines has three large islands, namely: Luzon, Visayas, and Mindanao.

Luzon is located in the north, Visayas in the central part, and Mindanao is situated in the south. The missionary endeavors of the Christian and Missionary Alliance (United States of America) started on the large southern island of Mindanao. Figure 1.1 shows the map of the Republic of the Philippines.



Source: WorldAtlas.

Figure 1.1. Map of the Republic of the Philippines.

The Philippines had an estimated population of over ninety million Filipinos and eighty-one percent of the population of the Philippines is Roman Catholic. The CAMACOP belongs to the 3 percent Evangelical population, which does not include the mainline Protestants. The remaining percentage of the population is comprised of Muslims—5 percent; Protestants—4.5 percent; Iglesia Ni Cristo—2.5 percent; Aglipayan—2 percent; and, others—2 percent. Close to a hundred dialects are spoken in the Philippines, eight major dialects are Tagalog, Cebuano, Ilocano, Hiligaynon or Ilonggo, Bicol, Waray, Pampango, and Pangasinense (Philippines). The national language is Pilipino, which is predominantly based on the Tagalog language; however, English is the main means of communication.

The culture of the Philippines is diverse from one tribe to the other, but several common traits and values are distinguishable across the tribes. Some cultural values are *Bayanihan* (working together), *pakikisama* (getting along), *utang na loob* (debt of gratitude), and many more. Families are closely knit together, from the nuclear to the extended family units. Also, it is primarily a *shame* culture known as *hiya*. This cultural value has a sense of social decency that is compliant to the public standard of behavior, and Filipinos have to live up to the norms of behavior because failure to do so will not only bring *hiya* (shame) on themselves, but also on their family members (“Philippine Culture-Philippine Society”).

In terms of the culture of leadership, prior to and during the Spanish occupation, the Philippines was primarily divided by tribes. As a result, each tribe developed their own dialect or language. The Filipinos lived in independent villages called *barangays* (villages) where a chieftain called the *datu*, *hari*, or *raha* ruled over their respective

people. A *datu* usually gets his title or position by inheritance, and when he dies childless, the people will chose a person on the basis of wisdom, physical strength, or wealth. In times of peace, the *datu*, *hari*, or *raha* was the chief executive, legislator and judge, and in times of war was the leader of the *barangay* warriors. No unity and national government were evident prior to the Spanish occupation. The reason for the disunity was the topography of the Philippines as it is divided by Islands which became a natural geographical barrier for close contact and communication (Edraline). In the *datu* system, the style of leadership was primarily autocratic. Authority and power resided in the position of the *datu*; however, the *datu* can consult the elders and some prominent people of the *barangay* before making any decision. The unity of the people before the Spanish occupation may not be evident, but the followers were *matapat* (loyal) to the *datu* (leader) or to the whole group to which they belong. This cultural value of *katapatan* (loyalty) was manifest especially in every *barangay* because it is closely related to other cultural values, namely, *bayanihan* and *pakikisama*.

In terms of national government and politics, the Philippines is a democratic republic with a presidential form of government that has three equal branches: the executive, legislative, and judiciary. The executive branch consists of the president and the vice president, who are elected by direct popular votes and serve for a term of six years. The president appoints his or her cabinet to help him or her administer the functions and policies of the government. The legislative branch, which has the primary responsibility for enacting laws, is composed of the Upper House, called the Senate, and the Lower House, called the House of Representatives. The Upper House is headed by the Senate president; while the Lower House is led by the speaker. The judiciary branch

is composed of the systems of courts, with the Supreme Court as the highest and headed by the chief justice (“Gobyerno”). Except for the federal system, the Philippines adapted the system of government of the United States of America.

The CAMACOP

The CAMACOP is the result of the missionary enterprise of the United States Christian and Missionary Alliance. When the C&MA went to the Philippines, it participated in a comity agreement with other Protestant religious groups that entered the country in order not to duplicate missionary efforts. The C&MA was allocated the area of Western Mindanao comprising the Zamboanga Peninsula along with the Provinces of Basilan and Sulu. The C&MA started its missions work in 1901 with its first missionary, Ella White, who soon left the Alliance as a result of marriage with a man from another mission. Then in 1902, John McKee, a former soldier of the United States military went back to the Philippines to start work among the Muslims and tribes in Lanao. After a year of missions work, John McKee died of cholera. The C&MA sent other missionaries after several years and established their headquarters in Zamboanga City. The missions work progressed as the missionaries and the nationals established several local churches in Western Mindanao, including the Cotabato and Davao Provinces in Central Mindanao (MacKinnon 65-66).

A few years after the Second World War, the CAMACOP became a national church in 1947 with thirteen local churches as charter members in the first General Assembly held in Cotabato City. The General Assembly elected Rev. Jeremias Dulaca as its first president. Then CAMACOP became a registered religious denomination with the Securities and Exchange Commission with registration number 5665 in 1949. The

religious denomination grew steadily, and in the decades of the 1970s and 1980s, it experienced tremendous church growth (MacKinnon 70-80). As of December 2007, the CAMACOP has a total number of 2,592 local churches spread throughout the country. Most of the local churches of CAMACOP, however, are on the Island of Mindanao where most of the Muslims are located.

The growth of CAMACOP is partly attributed to its trained pastoral leaders when the C&MA established the Ebenezer Bible Institute in 1926. This theological education institute became the training ground for most of the pastors of CAMACOP. Later on, the CAMACOP saw the establishment of other Bible schools for the purpose of training pastors for the additional churches: Mount Apo Alliance Bible Institute, Makilala, North Cotabato in 1959; Lommason Alliance Bible Institute, Lapuyan, Zamboanga del Sur in 1967; Mickelson Alliance Bible Institute, Malagupos, Jose Abad Santos, Davao del Sur in 1968; Davao Alliance Bible Institute, Davao City in 1973; Alliance Graduate School, Zamboanga City in 1977 and later moved to Quezon City; Philippine Alliance College of Theology in Quezon City and Shekinah Alliance Bible College in General Santos City, both established 1984; and Visayas Alliance School of Theology, Mandaue City in 1993 (MacKinnon 124–26). These theological educational institutions are training leaders for the pastoral ministry as well as church planters. The curricula of these theological educational institutions give only a few courses to prepare leaders for the denomination. One cannot fault these theological educational institutions because their mandate is not to train organizational leaders. The absence of a mandate to train leaders for the organization explains the dearth of courses in the area of developing of leaders for the organization.

The CAMACOP is structured as a hierarchical organization (See Appendix G). The highest legislative body is the General Assembly, which meets biennially. The next level of authority is the National Board of Trustees, a fifteen member body, which meets twice a year to legislate for the whole denomination when the General Assembly is not in session. Then the next line of authority is the executive bishop/president. The General Assembly elects the executive bishop/president every four years and administrates the ministries of the denomination. The bishop/president then appoints the leaders under him to serve in the other levels of authority in the organization, namely, four national executive ministers (NEMs) for each four divisions in CAMACOP: division of Church Ministries, division of Administration and Finance, division of Missions and division of General and Theological Education. The next appointees are six regional ministry directors for the regions and twenty three district ministry supervisors for the districts and two commission coordinators for the commissions. The roles of the district ministry supervisors and the commission coordinators flow out of the corporate documents of CAMACOP (see Appendix E). These appointed leaders, at different levels, serve at the discretion of and are co-terminus with the executive bishop/president. The CAMACOP adapted the organizational structure of the U.S. Christian and Missionary Alliance except for the appointment of the RMDs and the DMSes.

Methodology

This research was a mixed methods explanatory design that utilized a researcher-designed questionnaire and a semi-structured follow-up survey. The findings of the questionnaire prior to and subsequent to the training seminars provided the rationale and

need for establishing and implementing a training program for the development of organizational leaders in the CAMACOP.

Participants

The participants invited for this research were the current twenty-three district ministry supervisors and two commission coordinators. The participants were both the population and sample.

Instrumentation Explained

I utilized several instruments for this study. A researcher-designed questionnaire and the semi-structured follow-up survey were developed to assess the understanding of the role of the current leaders with respect to the mission, culture and system of CAMACOP and the personal development of the leaders. The questionnaire had forty-five statements on a four-point Likert scale with five demographic items. Some leaders and pastors of CAMACOP validated the instrument at the national office of CAMACOP on 1 May 2008 to determine its validity and reliability. The spiritual gifts test by Neal Boese and Patricia Haller, was also given to the current leaders to determine their administrative and leadership gifts.

Variables

The independent variable that have influence the outcome of this study was the curriculum of the training seminar. The dependent variables were what the participants know, value and practice with respect to the mission, culture, system of the CAMACOP including their personal development as they went through the training seminar. These dependent variables had an effect on the outcome of this study. Many of the participants,

however, have in one way or the other gone through similar seminars and their know-how has definitely affected this study.

Data Collection

The district ministry supervisors and commission coordinators, during a consultation in Camiguin Province, Philippines on 19-22 May 2008, participated in the research study. I handed the copies of the researcher-designed questionnaire to each leader and each leader took the time to answer it. After each participant was finished, the leaders gave back the copies of the questionnaire to me. The first set of the researcher-designed questionnaire is a pretest conducted prior to the training seminar. Then I also requested the leaders for the spiritual gifts test. I handed the copies of the test to each leader for their spiritual gifts assessment. After completion, the leaders handed back the spiritual gift test to me for reference.

Right after the training seminar on 8-12 September 2008 at the GCAF Hub, Cagayan de Oro City, Philippines, I handed to the participants the same researcher-designed questionnaire for them to fill up again. This second set of the researcher-designed questionnaire is the posttest. Then three months after the training seminar, I sent the semi-structured follow-up survey to the participants through a courier to gather additional information on the impact of the training seminar. The participants mailed back the documents to me on the last week of January 2009. Some participants, however, submitted the documents on a later date.

Data Analysis

After the participants completed and returned the first set of the researcher-designed questionnaire, I handed the data to a statistician for him to process and tabulate.

After the training program, two other questionnaires were conducted—the posttest and the semi-structured follow-up survey, and I handed the data to a statistician for him to process and tabulate. The results of the data analysis determined the need of developing and establishing a training program for organizational leaders in the CAMACOP.

Delimitations and Generalizability

This research focused on a convenient size, that is, the participation of the twenty-three district ministry supervisors and two commission coordinators. The research, therefore, is limited and the findings only generalized to those current leaders who participated. This research adds to the existing studies providing the rationale for developing and establishing leadership development programs for denominations and organizations. These findings have direct implications for the CAMACOP as it seeks to ensure the development of organizational leaders. The research methods may have application to other denominations or organizations similar to the CAMACOP, thus strengthening and extending the generalizations of this research.

Biblical and Theological Foundations

The biblical and theological grounding for this research was based on Matthew 4:19: “‘Come follow me,’ Jesus said, ‘and I will make you fishers of men’” (NIV). The phrases, “Come follow me,” and, “I will make you,” Jesus used denote training. In the context of Matthew 4:19, the calling and the training had to do with the disciples whom Jesus called for a specific purpose. Donald A. Hagner comments, “The invitation is accompanied by the promise that Jesus will equip them for the new work to which he calls them” (76). This verse projects the concept of leadership development and introduces a model of training leaders in the Gospels—the training of the twelve disciples

by Jesus. The selection of the twelve by Jesus to undergo training under his tutelage is interesting. The model Jesus undertook was like the “on the job training” model. This model was a hands-on experience for the disciples through various ways of instruction, namely, learning by observing and learning by doing. Training the twelve disciples was necessary before plunging them into ministry and eventually into leadership positions of the early Church.

Second Timothy 2:2 can be a verse alluding to leadership development. Paul writes, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.” One can infer from this verse that Paul had developed leaders to become his “faithful assistants,” who eventually led local churches (Fernando 153). The assistants of Paul, included Titus, Timothy, Epaphroditus, Epaphras, Priscilla and Aquila, and Phoebe.

The theological grounding of the research is the doctrine of the Church, particularly the nature, organization, and government. The nature of the Church, is compared to a human body in Romans 12:3-5 and 1 Corinthians 12:12-31. The human body has many parts; likewise, the church has many members and to each member a gift of the Spirit has been given. Romans 12:6-8 particularly mentions the gift of leadership; God gave the Church leaders. The particular meaning of the word—*lead*—in verse 8 refers to one who governs or has authority (Harrison 131). The need for leaders in the church leads to the concept of the development of leaders. The study of spiritual gifts in Romans 12:6-8 alongside the passage in Ephesians 4:11-12 shows the relationship of the gifts to leadership in the Church.

The study of the doctrine of the organization of the Church is important in relation to leadership. Many believe that the Church is like an organism; however, for a church or people to work together, an organization with qualified leaders responsible to fulfill its mission is definitely indispensable (Lewis and Demarest 276). Upon the establishment of organizations, the formation of structures and systems and the need to have corporate documents are inevitable, which may be developed over the years. The crucial stage in its organization, however, is the selection of leaders. These leaders are necessary to lead and administer the organization so that it will be able to fulfill its mission. Under the doctrine of the Church is also the doctrine of the government of the church. The forms of government come into play. Wayne Grudem discusses the different forms of church government, namely, the Episcopalian, Presbyterian, and Congregational forms. Prior to the discussion on the forms, he discusses the church officers' need for its governance: the apostle, elder, and deacon (904–36). The need for qualified leaders or officers and their subsequent development became the pressing need of this research.

Overview of Research

Chapter 2 of this research discusses selected literature and pertinent research. It includes an expanded discussion on the biblical and theological foundation of the need of leadership development. Writings on leadership development are examined with a consideration on the four-pronged approach to training, namely, the leaders' aspect of their physical, intellectual, social, and spiritual lives, including the methodology and process of as well as the relationship of culture and mission of the church to that of leadership development. This chapter also includes a discussion on the approaches and

strategies, the processes and curriculum of leadership development. Then a section concerning leadership succession is also included.

Chapter 3 presents a detailed discussion and explanation of the design of the research, the methods of the research, and of data analysis. This chapter also includes the design of the training program.

Chapter 4 presents the major findings of the study.

Chapter 5 presents a discussion of the major findings of the study and recommendations that come out of the research. It also offers suggestions for further inquiry.

CHAPTER 2

LITERATURE

The literature in this chapter first focuses on the definitions of leadership and leadership development. The next section treats the biblical and theological foundations of leadership development with a view on the importance of such subject matter. Then a segment centers on leadership development in relation to corporate culture and the mission of an organization. The next discussion surveys the several approaches to and strategies of leadership development, then the processes that will be undertaken and the possible curriculum that will be utilized in the training program. The last area for consideration is leadership development in relation to the subject of leadership succession.

Definitions of Leadership

Definitions of leadership are numerous depending on the authors is and how they perceive the inter-relationships associated with leadership. *Leadership* has short definitions as well as lengthy ones. Richard Williams and Mark Tanner defines leadership “as the process of influencing others to achieve specific objectives in specific situations, (without using unduly coercive methods or techniques)” (333). Dan Benson has this definition of leadership:

Leadership [is] a process of influencing and teaching others to understand why and how certain activities and goals need to be accomplished. As such, it constitutes a process of facilitating individual and collective efforts to learn and accomplish shared goals in organizations. (579)

Other authors say that “leadership involves a person, group or organization who shows the way in an area of life—whether in the short or the long term—and in doing so both influences and empowers people to bring about change in that area” (Banks and

Ledbetter 16-17). A similar yet shorter definition of leadership is espoused by Toumo Takala: “Leadership is the process of coordinating efforts and moving together as a group” (46). Joseph C. Rost made an extensive study on the different definitions of leadership and came up with his own definition: “Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (116). From these definitions, two words stand out: *influence* and *process*. Leadership, therefore, is primarily an influence and a process. Without influence and process, a leader will not be able to bring the organization to the direction it has planned and projected.

In this study, I have developed the following definition of leadership: Leadership is the dynamic interplay of influence between leaders and stakeholders for the accomplishment of a definite mission, and the process of managing cooperatively the resources of a group or organization to bring about transformation in connection with the mission.

Definitions of Leadership Development

Just like leadership, the definition of leadership development will likely depend on the writer or author. For example, Leighton Ford says, “Leadership development means walking with a leader as he becomes the complete person God has called him to be, so in turn he can help another become all that God wants him to be” (127). Another definition points to “leadership development as the expansion of a person’s capacity to be effective in leadership roles and processes” (MaCauley and Douglas 4). Michael G. Hasler of Texas A&M University says concerning leadership development that it is “the continuous organizational process of identifying potential leadership talent, developing both the externally observable skills and internally nourished personal character of that

talent, and providing an appropriately challenging outlet for individual development within the leadership ranks of an organization” (997). Of the several definitions of leadership development, Hasler has the most comprehensive definition of leadership development because it involves the following elements: First, leadership development must be done in the context of an organization. Second, leadership development involves the identification and development of a potential leader. Third, the leadership development of the potential leader is in relation to the other leaders of the organization, which implies a mentoring process and modeling leadership. Fourth, the definition of leadership development speaks of an ongoing activity that an organization needs to do, which also implies the taking account of succession concerns.

Biblical and Theological Foundations for Leadership Development

This study surveys and ascertains from both the biblical and theological standpoint the necessity to develop leaders for the Christian Church. The study, however, is limited to some Old Testament and New Testament materials including the doctrine of the Church, particularly that of church organization and government in order to come up with a biblical and theological grounding for the need of leadership development.

Leadership Development in the Old Testament

The Old Testament contains much material about leaders and leadership, but finding portions of it on which to ground the concept of leadership development was difficult. The following discussion limited to three instances in the Old Testament that I believe give support to the concept of leadership development.

Leadership Development and Moses

The Exodus story tells the story of the leadership of Moses over the people of God the Israelites and also Joshua, the assistant of Moses. In this story the name of Joshua is mentioned for the first time as he was summoned by Moses in Exodus 17:8-16 to lead the army of Israel over the Amalekites. In Exodus 24:14, the name of Joshua appears as Moses' helper in accompanying him up Mount Sinai yet staying only halfway. Then in Exodus 32:17, Joshua comes into the picture again when Moses rejoined him as they go down the mountain. Then again in Exodus 33:11, Joshua's name came up as a young man who was Moses' helper. The name of Joshua increasingly became prominent in the stories in Exodus (Hannah 146). In these accounts mentioned in Exodus, no explicit statement to the fact is indicated that a leadership development process was taking place between Moses and Joshua; however, a conjecture can be established that Moses may have prepared Joshua to take his place after he left by making him his assistant or aide. Thus, as declared by the Lord to Moses in Numbers 27:15-23 and Deuteronomy 31:1-8, Joshua became the designated future leader of Israel upon Moses's demise (Jamieson 1).

Leadership Development and the School of the Prophets

The prophets in the Old Testaments, prior to the appointment of kings, were also considered the leaders of the nation of Israel. One particular prophet was Samuel whose calling came when he was a little boy (1 Sam. 3). In the days of Samuel, the school of prophets or the company of prophets came to prominence, and such a school of the prophets began whenever an experienced prophet would attract a group of young men to himself who wanted to receive a measure of the spirit of the prophet (Orelli 2462).

References in 1 Samuel, namely, 10:5, 10; 19:20, plainly refer to the school of the prophets. C. Von Orelli comments, “[P]ossibly Samuel was the first who founded such a school of the prophets” (2462). From the concept of the school of the prophets, an obvious episode of leadership development was happening in this instance in the Old Testament.

Leadership development can be deduced from the fact that some sort of mentoring that was taking place. The group of young men under the school of the prophets can be considered trainees or disciples of the known and experienced prophet. In this school of the prophets, perhaps an intentional leadership development program was occurring.

Leadership Development and Daniel

In the book of Daniel, particularly in chapter 1, an interesting account takes place in relation to the concept of a leadership development program. C. F. Keil makes the following comments on this particular story in Daniel 1:

When Nebuchadnezzar first besieged Jerusalem he not only took away the holy vessels of the temple, but also commanded that several Israelitish youths of noble lineage, among whom was Daniel, should be carried to Babylon and there educated in the science and wisdom of the Chaldeans for service in his court, which they entered upon when their education was completed. (68-69)

The account in Daniel 1:3-5 also reveals that the young men who were taken to Babylon from Jerusalem were to be men without physical infirmities, good looking, with academic aptitude, well-informed, quick to understand, and competent to serve in the palace of the king. The training would also last for three years. This occurrence in the Old Testament displays an explicit and intentional leadership development program. The target group was identified and a set of requirements were laid down as to those who would qualify for leadership positions in the palace of the king. The training of the leaders included a

time frame. Evidently a process was involved in the development program. Therefore, the account in Daniel can be a case to support a leadership development program for positions of leadership in an organization.

Leadership Development and the New Testament

The concept of leadership development is not difficult to discover in the New Testament material because several sections ground the concept. The following discussion reveals a number of accounts of leadership development.

Leadership Development in the Gospels

The gospel narratives point to a form of Christian leadership development that is modeled primarily on the relationships between Jesus Christ and his disciples. Two instances of these relationships are the calling of the early disciples and the commissioning of the twelve. These examples show some dynamics of a leadership development process taking place between Jesus Christ and his disciples.

The calling of the early disciples. In the Synoptic Gospels, Jesus calls his first disciples saying, “Come, follow me, and I will make you fishers of men.” This invitation or summons of Jesus is found both in Mark 1:17 and Matthew 4:19. A similar episode is found in Luke 5:2-11, but the invitation or summons is unlike that of Mark and Matthew.

In taking note of the verse, the first part, “Come, follow me,” has to do with the leader himself as the model or example for leadership development, and the second part of the verse, “I will make you fishers of men,” has to do with the training or the developing of leaders. The second part of the verse shows an allusion to leadership development; however, the first part and the second part are connected because leadership development happens in the context of relationships.

In relation to the first part of the verse, “Come, follow me,” Jesus Christ is the leader the followers will have to emulate. Compared to the rabbis of Jesus’ day, the training of the disciples by Jesus was radically different. “Rather than being chosen by his disciples as a Rabbi in order to study the Law, Jesus authoritatively summons his own disciples to join him in sharing his life and ministry” (Guelich 51). The call of Jesus also meant “in rabbinic speech, ‘become my students, be apprenticed to me, join my school, live with me’” (Bruner 143). Jesus was inviting the men to join him in a mentoring relationship which was common among the rabbis in the time of Jesus (Glasscock 93). Jesus Christ sets the model for all leadership development. All leadership development since Jesus came must utilize him as the example (Richardson 50). Obviously the verses in Mark 1:17 and Matthew 4:19 refer to Christian leadership development. “The idea of following after another stems from the Jewish background of the rabbis and their disciples, where imitation of the master’s example, and not only his teaching, is given great importance” (Hagner 76). Indeed, Christ must be the role model or example for all Christian leaders.

As the role model, Jesus in Luke 2:52 gives the foundation for developing leaders. The growth of Jesus in wisdom, stature, favor with God, and favor with man is what Benson calls the fourfold foundation in the developing manhood of the Lord (27-32). Stephen R. Covey calls this fourfold foundation the four dimensions of humanity’s nature that embodies the physical, spiritual, mental, and the social/emotional aspects that needs to have a balanced self-renewal (288). This fourfold foundation or four dimensions of growth for a leader should become the standard or guide on which to build a program for leadership development. This fourfold foundation is a more holistic and complete

approach to preparing and equipping leaders for the church. One, however, must remember that “the key to Jesus’ leadership was his relationship he had with his Father” (Blackaby and Blackaby 24). Therefore, any leadership development program that disregards relationship with God will lack a foundational aspect in the development of leaders.

The second part of the verse, “I will make you fishers of men,” has to do with developing persons or leaders in the ministry of Jesus. The phrase, “I will make you,” points to a process of developing persons into what is desired or what the person could become. The men whom Jesus summoned were fishermen and he wanted to develop them into “fishers of men.” The process of developing the fishermen into “fishers of men” was as important as the desired result. When Jesus called the men to be fishers of men, his summons had the view of equipping them for a new work (Hagner 76). Developing “fishers of men” points to “an apprenticeship which prepares these men for carrying out the same activity of Jesus himself” (Nolland 179). The phrase, then, “I will make you,” indicates the need for leadership development.

Several Bible scholars do not discuss the phrase, “I will make you.” Instead they jump to the result desired, that is, the disciples becoming fishers of men. They have not seen the importance of the process or the training needed in making the disciples “fishers of men.” A few Bible scholars, however, allude to the concept of leadership development when they utilize words such as *equip*, *prepare*, *apprenticeship*, and *discipleship*. In this respect, Jesus not only desired to have disciples but to have men around him whom he might train to make disciples of others and not just men who could travel as companions

or as ordinary servants (A. Bruce 30). Between what is and what will become of the men who were called or summoned is the crucial process of leadership development.

The commissioning of the twelve. The accounts in Matthew 10:1-11:1 and in Luke 9:1-6 records the commissioning of the twelve. The account is not found in Mark. Two basic positions arises in understanding this account. One position sees Luke 9:1-6 and Matthew 10:1-11:1 as primarily that of mission. The other position sees the account as a part of the leadership development program of Jesus for the disciples.

In the first position, one Bible scholar sees that the major theme of the account is the sharing of the mission of Jesus with the twelve disciples (Bock 812). Another Bible scholar agrees by saying, “Luke begins by narrating how Jesus sent out the twelve on an evangelistic mission” (Marshall 349). Also, Francois Baron comments that Luke and the earliest communities saw the commissioning of the twelve as a legitimizing justification of mission, and he goes on to say that “[n]ow they are to participate in Jesus’ mission” (343-44). This position, therefore, views the account as primarily that of “an evangelistic mission.”

Other Bible scholars see the account in Luke 9:1-6 and Matthew 10:1-11:1 differently. D. A. Carson sees the account not only as a commission, but as “a stage in the training and preparation of those who, after Pentecost, would lead the earliest thrust of the fledgling church” (236). Luke Timothy Johnson agrees with Carson and says, “Before the prophet begins his great journey to Jerusalem and his death, he begins to prepare a new leadership for the restored Israel” (147). Johnson sees the twelve then as those who will assume the leadership roles over the people in the narrative of Acts (147–148). Joel B. Green certainly agrees with the above scholars when he writes that “the symbolic

significance of the twelve as providing fresh leadership for God's people ... is cultivated here; it will be actualized more fully in Acts" (356). These Bible scholars see the aspect of leadership development, which the account on the commissioning of the twelve clearly implies.

The above discussion shows that both positions can be plausible. This view is shared by Leon Morris when he says, "It was important both to spread the message of the kingdom and to give the disciples experience" (178). Depending on one's preferences, one can take either position or both. If, however, one is to link the mission of the twelve as part of the calling of the first disciples, then definitely the mission of the twelve becomes a practical part of making the men into fishers of men. Therefore, the commission should lean towards the training and preparation of leaders. After some years of teaching and training the disciples through the example of Jesus, here was an opportunity for the disciples to put into practice the lesson they had learned from the Master—that of becoming servant leaders.

Leadership Development in Acts

The book of Acts does not clearly give accounts of leadership development, but two accounts may indicate its presence. The two accounts concern the seven deacons (Acts 6:1-7) and the appointment of elders (Acts 14:23).

The seven deacons. Acts 6:1-7 discusses a problem that occurred in the Church in Jerusalem; the Greek-speaking Jews were complaining against the Aramaic-speaking Jews because their widows were being overlooked in the daily distribution of food. This problem reached the Apostles who then called the community together and bade them to choose seven men who were to be in-charge of the responsibility of administering the

charitable allocation (F. Bruce 128). F. F. Bruce sees a group of leaders whom the early Christians had recognized. Aside from the Twelve, who assumed roles of leadership in the early church, the early Christians appointed seven administrators to serve the needs of the growing congregation (Kistemaker, *Exposition of the Acts* 221). The problem became an opportunity for recognizing emerging leaders for leadership roles in the Church.

The choosing of the seven men to be administrators or leaders in the Church would presuppose that some kind of equipping and training took place so that they could assume their leadership roles. No direct indication, however, is seen that equipping and training was done in the early Church except for the fact that Acts 2:42 alludes to such training in the form of the “apostles’ teaching.” Simon J. Kistemaker makes the point that the body of believers in the early Church “steadfastly turned to the apostles for instruction in Christ’s gospel, for Jesus had appointed his immediate followers to be the teachers of these learners (Matthew 28:20)” (*Exposition of the Acts* 110). If the “teaching” coming from the apostles was an indication of a form of leadership development then the instruction given to the seven men eventually prepared them to assume the leadership roles given to them in the early Church.

One can make the observation that what the apostles learned from their master Jesus Christ they also passed on to their learners. The seven men, who were learners, also became teachers or preachers, especially in the case of Stephen and Philip. The early Church does not have a clear indication of leadership development, but one could infer that such training took place because of the evidence of what became of Stephen and Philip. Stephen and Philip could have not been leaders unless they came under the tutelage of the apostles.

The appointment of elders in the first missionary journey. Paul and Barnabas in the first missionary journey were able to establish churches in Iconium, Lystra, and Derbe, and they appointed elders in each of these churches. Acts 14:23 says, “And when they had appointed elders for them in every church” (ESV). In relation to the meaning of “elder,” Kistemaker gives the following explanation:

The Greek expression *presbyteros* is actually a comparative adjective that means “elder.” Paul uses this term interchangeably with *episkopos* (bishop, overseer). The word *elder* refers to the age of a person and the expression *overseer* to the function of his office.... The word *elder* stems from the Jewish practice of governing the religious and political life in Israel. But even in Greece and Egypt, elders ruled and advised as representatives in local and state government. (*Exposition of the Acts* 526)

The appointed elders became the leaders of the churches that Paul and Barnabas established in their first missionary journey. The young churches were administered “on a firm basis by appointing suitable members as elders, who would be true spiritual guides to the brethren, and giving them further instruction and encouragement” (F. Bruce 296).

Again, I see no clear indication that the elders or leaders of the young churches were deliberately trained to take on the leadership role that were entrusted to them. In Acts 14:22, however, Paul and Barnabas are strengthening the disciples and encouraging them to continue in the faith. The *strengthening* and *encouraging* may indicate the giving of instructions to the elders that also included the converts. Furthermore, “the word *faith* [emphasis mine] can have both an objective (Christian doctrine) and a subjective (personal belief) connotation in this verse” (Kistemaker, *Exposition of the Acts* 526). This account shows no possible institutionalized form of leadership development taking place in this context, but a certain form of developing leaders evolved that primarily contained instructions for Christian living.

Leadership Development in the Epistles of Paul

The epistles of Paul give some glimpses of the concept of leadership development. A discussion of the following passages, namely, 2 Timothy 2:2 and the passages on spiritual gifts—Romans 12:3-8, 1 Corinthians 12:28, and Ephesians 4:11—will shed light on the concept of leadership development.

The 2 Timothy 2:2 passage. Paul's second letter to Timothy, primarily in chapter 2 and verse 2, gives a profound insight into the concept of leadership development in the Scriptures. Paul writes to Timothy and says, "And what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also." The phrase "what you have heard" can refer to the "apostolic message" that Paul was often giving to his hearers through oral teaching and preaching (Knight 389). Timothy heard Paul's instruction over a period of several years (Stott, *Message* 50). One can infer from this phrase that a form of instruction existed between Paul and Timothy, but the extent to which it was done is not revealed in the verse.

Paul exhorts Timothy that the message should be entrusted to faithful men. Paul is discussing the safekeeping of the important truths that were heard to faithful men, not in the sense of "believing" men but men who are "'trustworthy'" and "'dependable'" (Knight 391). John R. W. Stott comments, concerning the dependable men, that:

The men Paul had in mind must be primarily ministers of the word, whose chief function is to teach, Christian elders whose responsibility it would be—like the Jewish elders of the synagogue—to preserve the tradition. Such Christian elders are 'God's stewards', as Paul has written recently to Titus (1:7), because both God's household and God's truth are committed to their trust. (*Message* 51)

By entrusting the important truths to other men, Paul emphasizes the requirement for the men who will handle the truths and that they are "faithful men."

The exhortation of Paul to Timothy does not end with entrusting the truths to faithful men but that the faithful men also entrust the truths to other men who can teach others. Stott speaks of the “the ability or competence which Timothy must look for in such men will consist partly in their integrity or faithfulness of character already mentioned or partly in their facility for teaching” (*The Message* 51). The chain of instruction in this verse must continue, and, if possible, the chain must not break.

The 2 Timothy 2:2 passage clearly embodies the very core of what leadership development is. Further insights into the passage will manifest some important elements in the concept of leadership development. One is the element of selection of leaders. Already, the selection of Timothy by Paul shows that Paul may have seen the potential in this young man. When Timothy rose up as a leader in Ephesus, he needed to select leaders who were faithful men. The faithful men also needed to select other leaders who would come after them. When leaders recognize other leaders and cultivate the gifts and skills God has planted in them (Reinhardt 56), the essence of leadership development is found in the selection of leaders.

Another element in leadership development is succession. David Munguia Zelada says, “If current leaders do not train future leaders who can succeed them then our church runs the risk of decline and death” (8). Second Timothy 2:2 clearly shows the importance not only of selecting leaders but of training leaders so that the impartation of truths or teachings can be handled correctly. One must also remember that “leadership development happens as a result of intentional ... training” (Richardson 50). Intentionality must be a part in the training of leaders and potential leaders.

The passages on the spiritual gifts. Three passages on the subject of spiritual gifts require examination with regard to leadership issues. The passages are Romans 12:3-8, 1 Corinthians 12:28, and Ephesians 4:11.

Romans 12:3-8 deals primarily with the spiritual gifts. In connection with this study, I will consider only one of the gifts: the gift of leadership described in 12:8. Romans 12:8 says, “If it is leadership, let him govern diligently.”

The word *leadership* is the translation of the Greek *ho proistamenos*, meaning “the man that presides, or governs in any position, whether ecclesiastical or the other” (Sanday and Headlam 358). Moreover, the translation of the word *leadership* can also mean to stand before others, and the idea of governing is easily derived from it (Harrison 131). The translation of the participial form, *proistemi* or *proistao*, is to, “be leader, be superior, be in command and is used of Jewish authorities, of the head of the Essenes, and in the Church, of presbyters, of church leaders perhaps bishop, but the official status is not clearly indicated” (Lampe 1150). In contrast, C. E. B. Cranfield writes, “Since he ‘who presides’ is here placed between him ‘who distributes’ and him ‘who shows mercy,’ it seems more likely that the reference is to the person who is in charge of the charitable work of the congregation” (306). Stott, however, thinks otherwise and is more inclined to see a common allusion to leadership whether in the home based on 1 Timothy 3:4-7, 12, or in the church based on 1 Thessalonians 5:12 and 1 Timothy 5:17 (*Romans* 328).

Paul is listing several gifts here on an individual basis because he uses the metaphor of the body and emphasizes that the parts of the body do not have the same function. Although the parts do not have the same function, they are to relate to one another. The one “who presides,” not only presides over the work of charity but over the

whole assembly. The issue on those who preside no longer is in question for they refer to those who carry out the work of government and oversight in the church (Murray 126). Therefore, leadership in Romans 12:8 points primarily to ruling, directing, administering, governing, or overseeing.

First Corinthians 12 especially verse 28 speaks of the spiritual gifts. This study focuses on the gift mentioned in relation to leadership. Verse 12:28 says, “And in the church God has appointed first of all apostles, second prophets, third teachers,... those with gifts of administration.” First of all, one can observe that Paul has given some importance to some spiritual gifts and in a descending order, namely, the apostles, prophets, and teachers:

It has been suggested that the triad of apostles, prophets, and teachers, enumerated by Paul in I Corinthians 12:28 by means of “first,... second,... third...” represents a tradition about church leadership which can be traced beyond Paul to the Antioch Church through the sources behind Acts 13:1-3; 14:4,14. (Lincoln 250)

The recognition of the apostles, prophets, and teachers as the leaders of the emerging church in Acts was a possibility and Paul acknowledges in 1 Corinthians the leadership roles they play in the young Church that needed guidance and direction.

Second, alongside this triad of apostles, prophets, and teachers, Paul mentions “those with gifts of administration.” This gift may allude to the gift of leadership. The Greek word used for administration is *kybernesis*. This word has to do with “the activity of the steersman piloting a vessel. It looks like a word of direction but we have no way of knowing which” (Morris 175); however, Kistemaker seems to suggest that Paul intimates that the spiritual gift, that is, *kybernesis* points to the ability of a person to hold the helm

of the church (*Exposition of the First Epistle* 444). With this explanation in mind, the allusion to such a gift to leadership in the church is possible.

The passage in Ephesians 4:11 speaks of five spiritual gifts: apostles, prophets, evangelists, pastors, and teachers. Peter T. O'Brien comments that "even together all five do not present a full catalog of gifts" (298). Although not mentioned in the passage, Paul may have some reasons for not including other gifts mentioned in Romans 12:3-8 and 1 Corinthians 12.

H. Orton Wiley and Ross E. Price makes the subsequent comment on Ephesians 4:11:

We may say that the Apostles and Prophets constitute the foundational ministry; Evangelist, the transitional ministry; and Pastors and Teachers, the regular ministry. Evangelist in this sense is a term used as assistants to the Apostles in organizing and directing churches. (267)

With organizing and directing churches in mind, the five gifts mentioned will refer to leaders in their congregations. Leadership in this sense is regarded as the element needed to hold a fellowship together and administer it, and may have belonged in different ways to the evangelists, teachers and shepherds. The apostles and prophets were excluded and considered inactive but were then included in the shared in leadership (Best 391).

One must understand that "there is not enough information in Ephesians and too ambiguous a set of data outside of Ephesians to allow for more than strong hunches on how ministries and leadership were organized in early churches" (Neufeld 181). No clear indication is given on how the leadership in the early Church developed; instead the early Church has a document manifesting the existence of a form of church leadership as seen in the previous passages. Carl T. Mulder explains the leadership of the New Testament and says:

The New Testament Church seems to refer to two main types or categories of leaders. There is the category of apostles, prophets, and evangelists or pastor or teachers. Their work was to provide insight into the Scriptures and to perform pastoral functions which helped and directed members of the church to perform their ministries for the good of the whole church....The office of the elder, sometimes referred to as Bishop, is the second category of leader and has an overseeing function. The task consists largely of giving leadership (administrative and spiritual) to the church, including teaching and preaching the Word. While certainly describing a function, this category of leadership also describes an office with responsibilities for equipping and overseeing. (90)

From the discussion on the spiritual gifts, no hint is manifested that leadership development occurred. One, however, can conclude that leaders existed in the early Church. Now, all that one can surmise is the fact that before one becomes a leader, that leader must undergo preparation or training as seen in the examples of Jesus and his disciples and that of Paul and Timothy, including the faithful men and others who were apt to teach. As shown, the training utilized was the practical model.

Leadership Development and the Doctrine of the Church

In the following discussion, I consider three areas in relation to leadership development and the doctrine of the Church.

The Church and Organization

Many understand that the Church is like an organism and a spiritual institution because of its divine origin and nature. Its divine origin dates back to what Jesus said in Matthew 16:18: "And I tell you that you are Peter, and on this rock I will build my *church* [emphasis mine], and the gates of Hades will not overcome it." Also, the Church has a twofold purpose: the priestly function where the Church is entrusted with bringing the Word of God to mankind and interceding with God on behalf of humankind and the

missionary function where it declares the wonderful deeds of God. By its very nature the Church is mission (Omanson 233).

Even if the Church is like an organism and a spiritual institution, it needs to be organized. Gordon R. Lewis and Bruce A. Demarest see the need for organization in the Church:

To succeed in fulfilling these kingdom purposes, a group of sincere believers needs structural relationships and shared responsibilities. No one leader can discharge all the challenging responsibilities of the church. To overcome the discouragements that often results from isolated efforts, every members' ministry is urgently needed. To avoid duplication and accomplish all their multitudinous task, spiritual people need organization. (276)

What Lewis and Demarest write speaks of the need of the church to be organized due to its numerous functions or tasks, and one can infer from what they write that the elements essential to an organization are objective or purpose, people, structure, and task. Before organizing the church, one should first lay down the purposes or objectives of the organization. Then the task of organizing becomes inevitable because institutions are social organizations for the implementation of particular objectives (276). Setting in place the objectives or purposes of the organization paves the way for establishing a structure in accordance to the task needed. The structure may be simple or complex depending on the size of the organization. After identifying the task or work, the organization is ready to put people into the task and structure.

In order “to facilitate an effective corporate ministry, Church organization provides the community with the leadership of capable persons” (Grenz 725). To place capable persons in their respective work or task, their qualifications and job descriptions must be clear. The church should identify members with gifts of leadership in that work

or task as officers, but these officers are not different from other believers except in the disciplined use of their abilities and gifts (Lewis and Demarest 277).

When a church adds people, the question of organization becomes inevitable. To have an efficient and effective organization, a church must gather themselves around a common purpose with structures, tasks, and people placed according to the established task. Then the corporate documents of the organization must be in place so that the organization may function efficiently and effectively. The persons placed in these structures and tasks become the officers or leaders of the church. The appointing of officers or leaders to the established tasks in accordance with their gifts of leadership, manifest that leadership is inevitable for organizations. The need for leaders in organizations presupposes the need for identifying and preparing leaders for leadership positions in the church. Identifying, preparing, and equipping people who have leadership potential becomes the agenda for pursuing a leadership development program for the church. If leadership is inevitable for organizations, then leadership development becomes inevitable as well.

Furthermore, a leadership development program is essential to better understand the intricacies surrounding an organization: its structure, task, people, relationships and corporate documents.

The Church and Its Government

The subject of church government is related to the church and its organization and in some cases it may be similar; however, I discuss these subjects in this study separately.

Church governments have purposes related to leadership. Stanley J. Grenz understands the relationship thoroughly:

The purpose of church government is to facilitate the whole people of God under the guidance of their leaders in discerning and discharging the will of God. Crucial to this model, therefore, is the selection of leaders who expedite the working together of the people within their fellowship. (726)

Stanley J. Grenz sees the need of leaders for the government of the church. Grudem also discusses the subject of leaders under the government of the church; however, he refers to the leaders as church officers. He discusses under this section three groups of church officers, namely the apostle, elder, and deacon, whom he recognizes as “leaders” of the church (904–23).

Church governments have three primary forms that most theologians refer to: Episcopalian, Presbyterian, and Congregational. Millard J. Erickson, however, adds a “non-government” form of church government. The forms of the government of the church are somewhat decided upon by the “locus” of authority or leadership. To understand the form of church government better, one can look at Erickson’s work. In the Episcopalian form of government, the authority resides in the *episkopos*, that is, the bishop. This form of government is represented by the Methodist Church, the Anglican Church, and the Roman Catholic Church, where a system of hierarchy is in place. In the Presbyterian form, the key officer is the *presbuteros*, that is, the elder. The position of an elder dates to the Old Testament where the elders had ruling or governing roles. Some New Testament verses records the office or positions of elders, namely, in Acts 11:30, Acts 14:23, Acts 20:17, 1 Timothy 3:1-2, and Titus 1:7. The term *elder* is usually used in the plural implying that the authority or the leadership of the elders is collective rather than individual. The Presbyterian and some Reformed churches represent this form of government. In the Congregational form of church government, the authority resides in the local congregation or the assembly. This form of church government is autonomous

or self-governing. In this form, clergy has one level, and the titles of bishop, elder, and pastor are different names for the same office. The Baptists, Congregationalists, and Lutheran groups represent this form of church government. Finally, in the nongovernmental form of church government, this group does not advocate a particular form of church government and eliminates as much structural organization as possible. They rely on the direct leading of the Holy Spirit. The Quakers and the Plymouth Brethren represent this form of church government (1070-83).

The forms of church government presented by M. Erickson manifest the need for leaders. At this juncture in the history of the Church, standards and expectations of most established organizations include a well-trained church leadership. Indeed, it has become a professional demand as well as a ministerial calling. Thus, churches today require training of their leaders. Due to the demand for highly trained leaders for churches, the need to establish a leadership development program becomes essential in order to provide highly trained leaders.

The Church and Leadership Succession

The subject of leadership development must include the important topic of leadership succession. The following are several biblical examples of leadership succession.

A classic example is that of Moses and Joshua. Joshua was called Moses' aide or assistant (Josh. 1:1; Exod. 33:11). Wherever Moses went, his aide was with him except when the occasion did not demand his presence. All along, Moses prepared Joshua to succeed him, and when the time came, Moses laid his hand on Joshua (Deut. 34:9), indicating that he was indeed Moses' successor. After Moses passed away, "Joshua

succeeded the revered Moses and even surpassed his accomplishments by conquering the land Moses had been unable to overcome” (Blackaby and Blackaby 278). The elements of readiness and preparedness in the leadership succession of Moses and Joshua must be a factor in leadership development.

Another example is that of Elijah and Elisha. When Elisha was plowing, Elijah came to Elisha and threw his cloak over him. When Elisha bade goodbye to his parents “he set out to follow Elijah and became his attendant” (1 Kings 19:19-21), thus becoming an apprentice to Elijah. By choosing Elisha and having Elisha as his attendant, Elijah prepared Elisha to succeed him. “Elisha not only followed the mighty Elijah as prophet; he was given a double portion of Elijah’s spirit” (Blackaby and Blackaby 278). The element of deliberate identification and choice of Elisha by Elijah to succeed him shows the necessity of planning leadership succession.

In the New Testament, the classic example of leadership succession is Jesus and his disciples. This subject was discussed at length at the beginning of this paper under the subject, “Leadership Development in the Gospels,” and the discussion manifest the need for leadership succession.

Other examples include Paul and Timothy, as well as Titus. Paul deliberately picked Timothy and a few other potential leaders whom he could share his life and ministry. J. Oswald Sanders describes Paul and Timothy’s relationship:

Traveling with Paul brought Timothy into contact with men of stature whose characters kindled in him a wholesome ambition. From his mentor he learned to meet triumphantly the crises that Paul considered routine. Paul shared with Timothy the work of preaching. Paul gave him the responsibility of establishing a group of Christians in Thessalonica. (193-94)

Paul's "leadership style was one that intentionally created other leaders, whom in turn created other leaders" (Whittington et al. 753). This leadership style is the way leadership development should happen.

The previous discussion leads to the conclusion that leaders should think thoroughly of leadership succession. "Simplistic notions of succession need to be discarded" (Giambatista et al 987). The subject of leadership succession should lead churches and organizations to formalize and plan succession because "planning ahead for succession matters and ... how well a church plans for leadership transition may determine its long term health" (Jethani 51). Planning ahead in terms of leadership succession must be high on the agenda of churches and organizations lest the church or organization be left without trained or competent leaders.

Leadership Development and the Culture and Mission of the Organization

Leadership development does not happen in a vacuum and this section discusses the culture and mission of the organization in relation to leadership development.

Organizational Culture

Every organization that exists has developed its own culture. This subject is known as organization culture. Hanz Finzel defines organizational culture as "the unseen set of rules and expected behaviors that embody the values of a group" (266). The definition by Finzel reveals some elements essential to organizational culture. These are the unseen set of rules, expected behaviors, and values. Leaders must understand that these elements are embedded in cultures of organizations. Michael Z. Hackman and Craig E. Johnson see these elements as levels,² and at the foundation are the assumptions of the

² See also Edgar H. Schein, *Organization Culture and Leadership*, who devotes a chapter in his book to the different levels of culture.

organization. These assumptions refer to the unstated beliefs the organization's members have in common; then the next level has to do with values. The values are what the organization feels it ought to do; and at the top level are symbols and artifacts of the organization. They include language, stories, rituals, rites and routines (201–04). Cultural values and beliefs need to be taken into account because they affect the practice of leadership (Hoppe 339). Not only will they affect leadership, the identification and practice of values will improve the culture of the organization (Carrizzo and Gerling 45). Values are essential, and leaders who ignore them will open the organization to more conflicts and problems.

In every organization a corporate culture will emerge. “A corporate culture is actually a subculture, limited to that of a formal organization.... These subcultures are linked to the greater cultural system by the orientation people bring into the corporation at the time they are recruited” (Jocano 141-42). Leadership development programs take into account the concept of organizational or corporate culture because of its importance. “Corporate culture is the lifeblood of an organization” (Finzel 275), and leaders need to know, learn, and understand the culture of the organization in which they are involved. If a leader fails to understand the culture of his organization that leader can never harness it for visionary purposes (267). In the Philippine context, “knowledge of the Filipino culture including its values and attitudes is a must for management if it is to do its functions well” (Andres, *Understanding Filipino Values* 149). F. Landa Jocano proposes that training programs should focus on a new leadership paradigm that takes into account management by culture, that is, the utilization or inclusion of the most dominant core value elements that would enable management to reinforce corporate culture (145). The

incorporation of cultural values in the organization and in the practice of management is important because it strengthens relationships and enhances camaraderie in the organization. One cultural value that is evident in the CAMACOP is *katapatan* (loyalty) and is observable in many pastors. In relation to the pastors, many of them do not have adequate financial support, but they do not get out of the denomination to look for more money. This value of loyalty is equally seen in people who hold positions of leadership in CAMACOP and has reinforced the structure and consolidated the relationships within the organization.

A vital component of organizational culture is the history of the organization and leaders must know this history. “It makes good sense to teach everyone the organization’s history, so it will be clear how it was built and in what arenas it has struggled and succeeded” (Kline and Saunders 189). In this way, current and subsequent leaders become appreciative and grateful for the previous leaders and people who made the organization for what it has become. Furthermore, leaders need to have “organizational knowledge,” that is, they know the various functions of the organization, including operations and information systems, laws and regulations, and management (Byham, Nelson, and Paese 29). Leaders who are familiar with the several matrixes or functions of the organization are better equipped to administer and respond to its demands.

Organizations and Mission Statements

In recent years mission statements have emerged in many organizations, and as a result they have become essential elements in an organization. The mission shows what the organization does as a whole (Brinckerhoff 35). In the same way, the church as an organization must have a mission or purpose of its own for which it exists. Mission

statements are important to an organization. Aubrey Malphurs discusses the importance of the mission statement in relation to the ministry of the Church and gives nine essential features of a mission statement: (1) The mission dictates the ministry's direction; (2) the mission formulates the ministry's function; (3) the mission focuses the ministry's future; (4) the mission provides a guideline for decision making; (5) the mission inspires ministry unity; (6) the mission shapes the strategy; (7) the mission enhances ministry effectiveness; (8) the mission ensures an enduring organization; and, (9) the mission facilitates evaluation (120-23). When an organization has a mission, it communicates to its constituents the direction it wants to take and the goals it wants to achieve. One must remember that "Christian organizations exist to promote and achieve a given mission. All agencies within that organization and all persons serving in that organization are to function cooperatively in this mission" (Mulder 90). Therefore, the mission must set the agenda of the organization and dictates its direction. The leader is to see that plans and programs are aligned and being implemented in order to accomplish the mission. The absence of such a mission or purpose will make the organization stagnant, and the organization will have no reason for its existence.

Leaders and the Mission of the Organization

Every organization has leaders entrusted with its mission. The mission for which a leader is entrusted is the focus of every decision and action and must not be the leader's personal agenda (Wilkes 18). If, however, a leader heads an organization, the personal mission of the leader must be compatible with the organization's mission. Incompatibility of organizational and personal mission will only result in a frustrated leader and a

stagnant organization. Therefore, the personal mission of the leader be similar to if not the same as that of the organization so that stability and growth is guaranteed.

The leader is not only entrusted with the mission of the organization but must be able to comprehend it. Among the several tasks of a leader, the one important task is to be able to define the mission of the organization (Bennis 180). Furthermore, Peter F. Drucker writes, “What matters is not the leader’s charisma. What matters is the leader’s mission. Therefore, the first job of the leader is to think through and define the mission of the institution” (3). This first job of the leaders shows that the leaders must be knowledgeable of the mission of the organization and must be able to articulate it.

Then the leader must be able to communicate the mission of the organization to the constituents. Peter C. Brinckerhoff says, “What good is your mission statement if no one knows about it?” (38). Communicating the mission from the top down is the leader’s responsibility. After the leader gets people to understand and enjoins them to be part of the mission of the organization, then their next step “is to enlist people in a mission they care about—one that will change history, go down in history and get the mission going” (Sweet 105). The leader has to inspire and motivate most if not all of the members of the organization to influence and make an impact in society.

The Development of Leaders in Relation to the Mission of the Organization

Rick Foster writes, “Future leaders, like their predecessors, must have a deep sense of mission.” (89). In leadership development programs, the mission of the organization must be part of the said program. Leaders need to consider, articulate, and internalize the mission of the organization in order that they will think missionally and implement it as part of their responsibility and task.

Approaches and Strategies for Leadership Development

Leadership development has several approaches and strategies. In the following discussion, I will present both the approaches and strategies related to leadership development.

Approaches to Leadership Development

Surveying the vast literature on leadership development in business, several approaches emerge that leaders utilize to train and equip potential and future leaders. Christian leadership development must consider and take into account some of these approaches.

The first approach is known as the three-dimensional leadership development framework. James F. Bolt, who writes from a business background proposes and espouses this approach:

I propose holistic, three-dimensional leadership development framework, a comprehensive process that recognizes that executives need mindsets, knowledge and skills that are vastly different from those of the past... [This framework] calls for the development of an individual's business, leadership and personal effectiveness skills. (167)

The three-dimensional leadership development framework of Bolt (167) is presented in Figure 2.1.

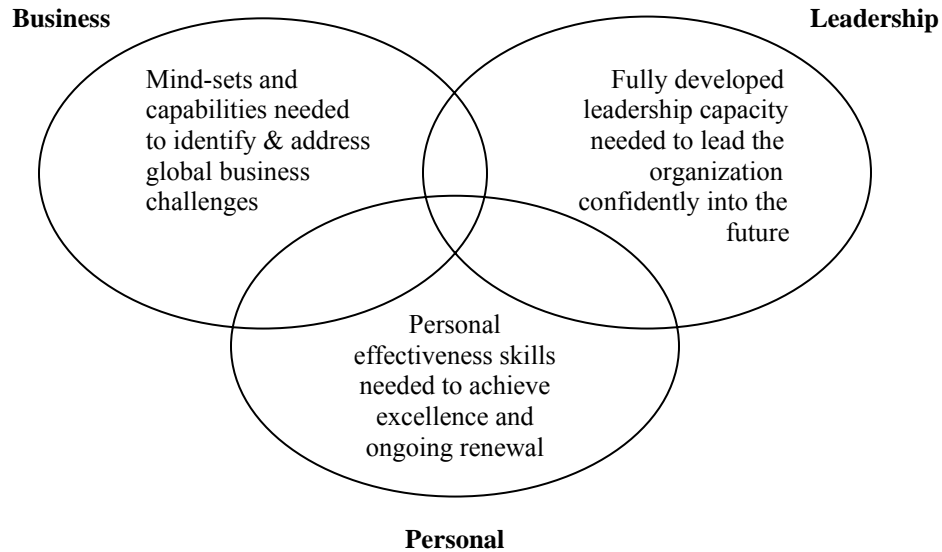


Figure 2.1. The three-dimensional framework.

The proposed approach of Bolt is similar to a familiar model, the U. S. Army *leadership development model*, where the focus of the training is on the leader's *know-be-do* aspects. One may be surprised to discover that the know-be-do model of leadership development did not come from the Church, but in the United States Army ("Reflections"). The *knowing* aspect is the acquisition of knowledge, the *being* aspect is centered on the person's character and integrity, and the *doing* aspect is in the acquisition of skills (Allen 44). The leadership model of the U. S. Army is a good model for training and equipping, but in relation to Christian leadership development, this model may be insufficient. Similar to this approach, but having an additional element, is the KASH concept—knowledge, attitude, skills, and habit—which Tomas D. Andres advocates (*Human Resource Training* 28-29). The additional element of *habit* may be applicable but not necessarily limited to a leader's current position.

The American Management Association proposes another approach to leadership development (AMA). The AMA Seminar entitled, "Developing Executive Leaders,"

describes a four-dimensional framework for developing leaders with some courses under each of the four areas. The four dimensions presented are “Leadership with the Head: Exploring the Strategic Elements of Executive Leadership; Leadership with the Hands: Examining Situational Leadership; Leadership with the Feet: Personal Values and Ethics at Work; and Leadership with the Heart: Practicing Ways to Communicate.” This leadership development approach, focusing on the leader’s head, hands, feet, and heart, is also holistic in its framework or outlook. This approach is ingenious and needs to be considered in the training of potential and future leaders. Rowland Forman, Jeff Jones, and Bruce Miller also espouses this approach, but they do not include the aspect of the *feet* in leadership training. They have the following design: “Head: Leaders with Godly Wisdom; Heart: Leaders with Godly Character; Hands: Servant-leaders who Equip Others” (95). This approach is a noteworthy strategy when considering and designing a leadership development program.

The next approach is the *foundational approach* to leadership development. Like that of the AMA approach, it is four dimensional and holistic in its outlook. I am adapting this approach from Benson’s book, where he includes a chapter on “The Solid Foundation”—a fourfold foundation in the developing manhood of Jesus, which is based in Luke 2:52 (27-32). The Luke 2:52 text suggests four dimensions or aspects of the growth of Jesus, which are the intellectual, physical, spiritual, and the social. Covey follows this approach as well and discusses the four dimensions of human nature: the physical, spiritual, mental, and the social/emotional dimensions (288). Covey, however, does not cite from where he got these four dimensions, but arguably his source could also

be Luke 2:52. The principles of Benson and Covey are commendable and perhaps essential in a Christian leadership development program.

In this study, I am utilizing the U. S. Army leadership model—the knowing, being and doing approach to leadership development, but I have changed the aspect of being to valuing and the aspect of doing to practicing. I am also utilizing this model together with the foundational approach to leadership development. The inclusion of the foundational approach becomes essential because the proposal is to have a leadership development program is Christian in its perspective. The following are the reasons for using the features of the foundational approach. First, the latter approach is based on Scripture. This approach will be more acceptable in Christian circles rather than approaches that are secular in its outlook. Second, the latter approach makes Jesus the example in the development of leaders. No other than the Master Teacher and the servant leader has to be emulated in leadership development. Third, this model includes the physical aspect of man for which many leadership development programs or training do not emphasize. The physical aspect is important in leadership because the health of the leaders is essential in the discharging of duties and responsibilities. Fourth, this model also brings in the spiritual aspect as an important part of leadership development. This aspect is wanting in many secular leadership development programs because they have the humanistic worldview in mind, which disregards the spiritual aspect of man. Because the leadership development in this situation is Christian in its perspective, the spiritual aspect becomes essential and necessary.

The Strategies for Leadership Development

Many writers have written with different views on leadership development. Strategies for leadership development emerge from their various perspectives.

Leadership development through self-development. One means of leadership development is self-development. James M. Kouzes and Barry Z. Posner comment, “Leadership is an art—a performing art—and the instrument is the self. The mastery of the art of leadership comes with the mastery of the self. Ultimately, leadership development is a process of self-development” (336). Anup K. Singh agrees with Kouzes and Posner as he sees self-development as the basic and fundamental mode in leadership development (44). Singh explains further this mode of self-development:

Leadership development begins with the self and ends with self. Self-awareness, self-introspection, self ownership, self-modification, and continuous self-renewal are processes that any responsible, mature and self-actualizing leader needs to follow. If someone is not interested in developing himself as a leader, none can help him evolve him in spite of his great leadership potential. (44)

If leaders do not have intentions of developing themselves, then developing then as leaders will be futile.

Another way of looking at self-development is what Warren Bennis calls “self-invention” (49). Bennis says, “To become a leader, then, you must become yourself, become the maker of your life” (51). Self-development is a difficult process.

Self-development has many elements. One is desire. Desire is the foundation to self-development. If persons do not have the desire or passion to develop themselves as leaders, then they will not become leaders. Any prodding and pushing from without will become futile in the absence of a desire for self-development. Bennis discusses the subject of desire and tells the story of Brooke Knapp who had a desire and that desire

became a reality thus implying the necessity of desire in self-development (129–31).

Another element needed in self-development is self-motivation. This element is also an essential element because the lack of an inner drive for self-development in leadership can cause the leader to stagnate. The leader must be able to inspire and spur himself or herself to developing his leadership qualities and skills through self-motivation. Desire and self-motivation, however, is not enough for self-development in leadership. Andrew J. Dubrin writes, “As with other types of personal development, leadership development requires considerable self-discipline. In the present context, self-discipline is mobilizing one’s effort and energy to stay focused on attaining an important goal” (333). Self-discipline becomes an important aspect of self-development.

Leadership development through self-development is actually taking the responsibility to initiate the teaching of leadership on one’s self through self-study, by observing models, and by personal reflection (Koestenbaum 329). J. Robert Clinton agrees by writing, “Effective leaders maintain a learning posture throughout life” (*Leadership Emergence Theory* 13). Without initiative and a learning attitude, one cannot go through leadership development.

Leadership development through formal education. Another strategy for leadership development is through formal education or training. Persons do not become leaders until they find themselves in leadership positions. Before attaining leadership positions, leaders have already gone through formal education. The leadership position achieved depends on the attainment of the extent or level of the formal education (Dubrin 335). Leaders who want to achieve higher positions in an organization should continue to pursue higher level of formal education.

In the Philippines, a majority of organizations, institutions, and people themselves put a high value on formal education prior to being elected or appointed into leadership positions. The quest for education has become a Filipino value of *pagkatitulado*, meaning having a degree or title (Andres, *Understanding Filipino Values* 139). Because organizations put a high premium on formal education, leaders pursue higher education, and then the leaders become the first priority for placement in the higher ladder of leadership positions over those who have not attained higher education.

Closely related to formal education is what Nancy Lewis calls “work-aligned learning” because it is also a kind of formal learning where a curriculum is present and takes place separately from the work process (13). This type of learning is usually undertaken by the organization that sends leaders to a formal learning institute that is position or work related.

Formal education then must not only be the concern of individuals, but also organizations. At the organizational level, leaders who can be in top leadership positions have to be identified and provided with formal higher education. In this respect, organizations must intervene in the development of its potential leaders for its success and transformation (Singh 70). Organizations that are sensitive to leadership development and that support the formal education of its leaders have better chances of organizational stability.

Leadership development through experience. Another way in the development of a leader is through experience. Obviously on-the-job experience can contribute to leadership effectiveness and will help build skills and insights a leader may not have learned in formal education. Without experience, knowledge cannot be transformed into

skills. To gain experience, two important factors have to be considered: the work associates and the job or task at hand (Dubrin 336).

In relation to work associates, the immediate superior becomes a necessary agent for the development of leadership among subordinates. Singh discusses the essential role of the superior and espouses the following:

1. Superiors have to be willing to develop their subordinates.
2. Superiors have to be role models.
3. Superiors should empower subordinates to take on more responsibilities.
4. Superiors support their subordinates and look after their well-being.
5. Superiors look for high expectation that will elicit high performance.
6. Superiors enhance the self-esteem of subordinates.
7. Superiors share relevant and important information.
8. Superiors promote creativity.

9. Superiors are able to develop their subordinates by instructions, showing them the right way of doing some tasks and giving appropriate comments on performance (51-62).

These are the essential responsibilities of a superior. The responsibility, however, of the subordinate is to observe how his superior responds and handles concerns and situations in the organization (Dubrin 336). Superiors and subordinates should be aware of their roles and responsibilities.

Another factor involved in experience is on the-job-experience, which has to be undertaken by a leader. Responsibilities or tasks given to leaders will aid them in gaining the necessary experience. Leaders who immerse themselves in the job assigned or

appointed to them will eventually learn what is involved, what is required, and what is right. The on-the-job-experience is the so-called *hands on* strategy to learning or personal experience. One must accept that “personal experience comes from a rich and varied life dedicated to growth, wonder and accomplishment” (Koestenbaum 314). The on-the-job experience is the same or similar to that of “work-based learning.” This work-based-learning is espoused by Joseph A. Raelin who makes three comments about work-based learning:

[Work-based-learning] (1) Views learning as acquired in the midst of action and dedicated to the task at hand; (2) sees knowledge creation and utilization as collective activities wherein learning becomes everyone’s job; and (3) demonstrates a learning-to-learn orientation that frees learners to question underlying assumptions of practice. (133)

Another writer calls this “work-enabled learning,” which is an attempt to compress in a short span of time experiences that develop competence. Certain experiences contribute to developing competence, and leaders have to determine what they are in order to move leaders under training into these experiences quickly (N. Lewis 13).

Ellen Van Velsor and Victoria A. Guthrie acknowledge that skills learned through experience are not easy because (1) learning from experience is more difficult than in the context of the classroom, (2) the sense of inertia holds people back because they want to do things as they always have, (3) stress may accompany it as well as the possibility of failure on the assigned responsibility, and (4) it requires some level of support that many persons do not find in their organization (244–45). In spite of the difficulties of experience, experience achieved through on-the-job training becomes a vital part in leadership development.

Therefore, “leadership development must be more than theoretical classroom work. It must provide participants with hands-on experiences and meaningful opportunities to ‘practice’ leadership” (H. Lewis 158). Steve Sonsino agrees, “Instead of providing only leadership knowledge we need to provide more of the gut-wrenching certainty that change is possible, through self-awareness developed from personal experiences ... and ensure that there is enough experiential education in your developmental activities” (38). Organizations should note that executives discover insights and understand their work the most on the job, and the benefits that a leadership development program delivers depends largely to what happens at work (Wick and Flanagan 10). Clearly the experiences leaders attained on-the-job are helpful and incorporated in a leadership development program.

Leadership development through peer interaction. The subject of leadership development through to peer interaction is a subject under leadership development through experience, however, this section discusses it separately to emphasize the importance of peer-to-peer leadership development. Cynthia McCauley and Christina A. Douglas refer to peer-to-peer leadership development as “peer coaching:”

In peer coaching an employee is assigned to a colleague at the same level within the organization. It is based on the assumption that peer relationships as an important vehicle for learning and growth ... is typically used to help people develop specific skills in their current positions. (184)

This peer-to-peer leadership development is one of the best ways to develop leaders within an organization. The leaders do not feel threatened because they are on the same level and this strategy to leadership development can even produce mutual benefits.

In an article, “Peer-to-Peer Leadership Development,” about the interaction between peers, Nancy M. Nixon relates the advantages of this kind of leadership development as it has been able to challenge some traditional assumptions about the training of future leaders. Nixon discusses several advantages along this line:

1. The peer-to-peer leadership development provides young leaders with relevant and up-to-date knowledge or information about their responsibilities rather than information from anointed experts whose accumulated knowledge may no longer be relevant.

2. It focuses on the “context-specific rather than broadly applicable advice” because the peer-to-peer leadership development is based on a particular issue and comes from an individual’s unique experience.

3. This kind of leadership development calls for a two-way communication that “replaces the one-way flow of information typical of training programs— the pour-and-snore approach” (56-57).

Ford has also seen the importance of peer-to-peer relationship. He has devised the “peer cluster” strategy, which he formed during the seminars based on geography and other affinities, and request the participants to meet regularly between seminar gatherings on the assumption that young leaders can learn from each other aside from senior and experienced leaders. Accordingly, the “peer clusters” are able to “provide wisdom for each other in maintaining balance in ministry, handling conflict, making decisions, facing temptations and struggles, and all the challenges young ministry leaders have in common” (140). Peer-to-peer leadership development has advantages because of the

learning atmosphere that emerges, and insights gleaned through the matrix of the relationships between leaders.

To enhance the peer-to-peer leadership development, an organization must view people as resources not as job descriptions and must seek to help its workers become resources for each other (Kline and Saunders 134). This strategy implies that organizations have a work or ministry atmosphere conducive to peer interaction so that learning from peers can take place and can be given importance in the context of leadership development.

Leadership development through mentoring. Another method of leadership development is that of mentoring. This method has become the craze in the arena of leadership today, but is actually an ancient concept (Ford 141).

According to Dubrin, mentoring is essentially an experience-based method of leadership development done by an experienced, knowledgeable leader often called a mentor. The mentor develops the leadership abilities of a protégé through tutoring, coaching, guidance, and emotional support (338). When mentoring occurs multiple resources become available to the protégé and “may include wisdom, information, experience, confidence, insight, relationships and status” (Ford 141).

Two views have emerged on what mentoring is all about. McCauley and Douglas see mentoring as a one-on-one formal mentoring relationship. This mentoring relationship sees a junior or subordinate manager assigned to a senior manager in his or her reporting line in the hopes that the mentoring relationship will provide essential personal and career development (183). Dubrin, however, sees mentoring as typically an informal relationship based on two compatible personalities where the mentor enhances

the careers of the protégés and models effective leadership so that the protégé can be a better leader (338).

Of the two views above, leadership development can utilize both the mentoring types as long as it becomes beneficial to the protégé. I see, however that the formal type of mentoring is a better option for organizations that makes a deliberate effort in developing their current and potential leaders because it can be more directed and guided by way of a systematized scheme of mentoring. Hal M. Lewis sees this formal type of mentoring as part of leadership development when he says, “Leadership development must provide participants with substantive mentoring and/or coaching opportunities as part of the leadership experience” (158). Sonsino also sees the importance of mentoring and coaching in leadership development and writes that it is the fastest way of developing effective leadership skills (38). In the context of an organization, senior leaders must pursue the mentoring junior leaders as part of its leadership development program.

The Process and Curriculum for Leadership Development

This section discusses two areas of leadership development, namely, the process and curriculum of leadership development. The process and curriculum of leadership development go hand in hand and should complement each other.

The Process for Leadership Development

Leadership succession and leadership development face the challenging task of finding and developing potential leaders. Based on the word, *leader*, I prefer to develop leaders in the following manner. This process of developing leaders draws from the insights of readings and resources in this chapter, and it summarizes a holistic and transformational approach in a single strategy.

L-ook. The first step in developing leaders is to look for them. The presence of leaders is a necessity in leadership development. Looking for leaders, however, is not a passive quest but an active and deliberate mission (Maxwell, *Developing the Leaders* 37-59). The identification of potential leaders is essential and Singh puts forth this statement:

Top management has to invest sufficient time and resources for Leadership identification and development activities. Identification of people with leadership potential is probably as difficult as leadership development. Unless organizations identify people who have high capability of leading others, development issue will remain more or less elusive. (63)

One way to look for leaders is by observing people. One can observe potential leaders in the work or occupation they are handling. This situation is true with pastors who are handling local churches. One can observe the way they deal or relate with people. How well these pastors relate to their constituents will reveal their relational skills. One can observe how these pastors manage the affairs of the local church; one can note their management skills by seeing how well they function in planning, organizing, leading, and controlling.

Another way to identify potential leaders is to interview people associated with their leader. Conducting a survey or interviewing persons with questions prepared beforehand helps in identifying potential leaders. This way one can get the honest opinion of other people who are acquainted with the leader. This approach of identifying potential leaders will aid greatly in determining whether a person has the aptitude of developing as a leader. This method, however, must be done with extra care because if it is not handled properly, it may instead lead to an informal gripe session, which the leader may dislike.

The best way to identify leaders is to interview the potential leaders themselves. Here, one gets the needed information by directing some questions to the potential leader.

Questions may vary with the interviewers themselves, but questions on whether or not they have a daily schedule will give you a hint about how they go about their daily life. Questions about their reading habits and the kind of books they read will reveal their interests as well. Questions on vision, mission, and their passion will also help in determining the leadership potentials of some persons. Developing other questions may assist a leader find essential things in the life of potential leaders that may reveal leadership qualities.

In the identification of prospective leaders, the organization can establish an “acceleration pool system.” From this pool, those prospective leaders that qualify should undergo the needed training, coaching, and the professional experience that leaders need in an organization (Byham, Nelson, and Paese 28). This system of having a pool for the training of prospective leaders ensures the needed leaders for an organization.

E-evaluate. After the leader has identified the potential leaders, an evaluation can now be conducted. The proposed evaluation would be for potential leaders to take some tests to determine their personal inclinations.

The potential leaders should be tested on the spiritual gifts. A spiritual gifts test will help determine a person’s gift(s) and the inclination the person may have in relation to the gifts. After the potential leaders complete their spiritual gifts inventory, the leader conducting the spiritual gifts inventory now looks at those potential leaders with gifts associated with leadership, namely, the gift of administration, the gift of the pastor-teacher, and the gift of leading. The potential leaders who have one or more of the gifts associated with leadership will be the ones most likely selected to undergo the leadership development program. This inventory will greatly help in determining persons who can

be developed as leaders. The spiritual gifts inventory is a reliable foundation for selecting people for leadership development.

The second test that the potential leaders will have to undergo is the communication values orientation (CVO). This test is in relation to the communication styles of the leader. This orientation comprises of five styles, namely, the action person, the process person, the idea person, the people person, and the blend person. The action person is one who is result or task oriented. The process person deals with data, analysis, schedules, and fine-tunes the existing conditions. The people person focuses on relationships, people's feelings, and empathy. The idea person has in mind principles, theories, abstracts, and vision, but, the blend person has all four styles (Vencer 5). Each style has its limitations; however, a leader will have to build on his or her limitations so that they can become strengths, which will make a much more effective leader. The communication values orientation may be similar to some personality tests other leaders have utilized to help potential leaders gain insight into their personalities.

A-ssist. The next step in developing potential leaders is to assist them to gain a head start in leadership. This process is a crucial stage in the development of potential leaders because if they do not get the assistance they need, they may stay away from pursuing leadership roles. One important aspect in assisting potential leaders is establishing an environment for developing leaders (Maxwell, *Developing the Leaders* 17). The right kind of environment is essential to development of the right kind of leaders. This principle is comparable to having good working conditions in the workplace. A workplace that is horrible, dry, and hot will create an unproductive worker;

however, a workplace that is placid and cool will result in productive workers. A healthy and excellent environment can therefore assist in developing potential leaders.

Assisting potential leaders in their personal and professional growth is fundamental to a leadership development program. Maxwell believes in providing growth opportunities for potential leaders (*Developing the Leaders* 25). In relation to personal growth, a leadership development program should assist potential leaders to grow as persons. The leader has to grow mature in his or her disposition and in character. A program for developing leaders should give importance to character because character is the foundation of leadership. Then in relation to professional growth, potential leaders take on-the-job training, that is, potential leaders become recipients of training while working. Also, another way of assisting potential leaders is to send them to seminars that can enhance their leadership abilities and capabilities, or, grant the potential leaders a study leave in order that they can pursue a higher level of formal training. The latter may take some years to finish, but after such studies, potential leaders have to render back service to the organization that sent them to school. Leaders must have the savvy to assist potential leaders and make it a part of their scheme in the leadership development.

D-evelop. In the development of potential leaders, vision becomes a compelling element. Formulating and establishing the vision of an organization starts with the leader. A potential leader, therefore, will have to learn the art of vision casting. One cannot deny the importance of “visioning” for the leader. Vision is important for the following reasons: (1) Vision provides energy; (2) vision creates cause; (3) vision fosters risk taking; (4) vision legitimizes leadership; (5) vision energizes leadership; (6) vision sustains ministry; (7) vision motivates giving (Malphurs 146-49). If a leader wants to

have a breakthrough achievement in ministry, then he must start with a vision (Galloway 12). Visionary leaders are needed. Developing leaders to be visionaries is the task of leadership development programs and the leader is able to communicate and clarify the vision to the constituents.

Then potential leaders will have to learn the art of developing the mission statement (Malphurs 119–143). Alongside the vision statement is the mission statement. They go together, but are not the same. Vision answers the question of what the future is to look like, while mission answers the question of what needs to happen to achieve the vision. An effective training program should give leaders the responsibility of leading others in the accomplishments of the mission or goals of the organization (Mitchener 10). Potential leaders may develop a personal mission statement, but it must be compatible with the organization's mission statement. Incompatible personal and organizational mission statement will only create discontent and discouragement in an organization and eventually failure. If a mission statement is absent in an organization, the leaders must develop one because it will guide them in the direction of the organization. If the organization has a mission statement already, leaders must make it their own and effect its implementation. The mission becomes the strategy in the accomplishment of the vision.

Potential leaders should internalize the core values of their organization. Core values are valuable in that they determine the conduct and behavior of an organization and at the same time shape the character of leaders. As Finzel declares, "Values create, shape and perpetuate the ethos of an organization" (275). In the last five years, CAMACOP has established four core values: transparency, accessibility, belongingness,

and service-oriented. An added core value is the value of teamwork. The value of teamwork has helped develop the slogan, “The Alliance: Doing the Mission Together.” This slogan is supported with another known slogan, “Together Everyone Achieves More.” These slogans have helped communicate to the constituency the core value of teamwork, which the denomination needs. With this emphasis on teamwork, the denomination has at least gained the momentum it needs to pursue its vision and mission.

In addition, potential leaders must acquire the skills needed to be effective and efficient leaders. The following three primary skills discussed and elaborated earlier that a leader should have are: relational skills, management skills and leadership skills. All three are very essential to leaders in order to become competent and respected leaders. Other motivational and communication skills are needed. These skills are equally important in the development of potential leaders. Without good communication skills, leaders cannot motivate and inspire their people. Without the motivational skills, leaders cannot influence their people in the direction they want them to go. Potential leaders will have to develop all the necessary skills they need to have to enable them to lead with confidence.

In the development of the leader, Clinton suggests aiming for life long development. In this life long development, Clinton speaks of three formations that must take place, that is, spiritual formation, ministry formation, and strategic formation (*Leadership Perspectives* 162-64). Clinton’s three formations—spiritual, ministry and strategic—are strong formations for a leader, but I prefer to change ministry formation to leadership formation for the focus of this study and another formation could be added—corporeal formation, referring to the physical aspect of the leader’s life that follows the

example of Christ based on Luke 2:52. In including the corporeal formation and adapting Clinton's approach, the approach becomes my own vision of a four-pronged approach to leadership development. The leadership training intervention carried in this study is an application of the four-pronged approach, which was demonstrated in the training workshops described in the next chapter.

The four formations, when utilized in developing leaders, will result in leaders who are confident, competent, credible and coherent.³ At the center of the formations must be the core values that must characterize the proposed leadership development program. I would like to present the core values of the CAMACOP and they are as follows: (1) Christ-centered, (2) attuned with God, (3) missions driven, (4) advocating societal transformation, (5) compassion inspired ministries, (6) outstanding leadership, and (7) passionate in prayer and in the planting of healthy harvesting holistic churches. Figure 2.2 illustrates the four-pronged leadership development framework being proposed.

³ I have utilized Allen's vocabulary (44) for the first three and added the term, coherent.

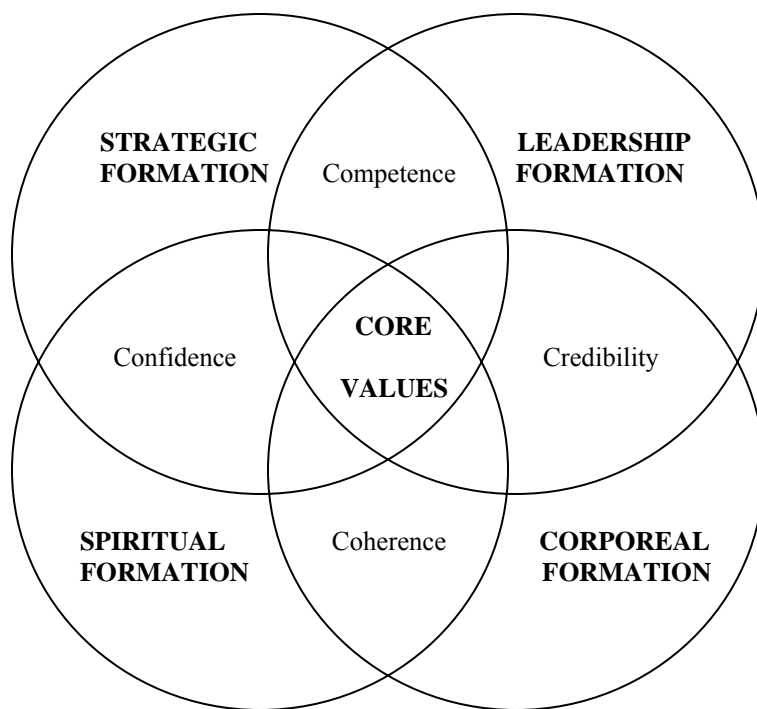


Figure 2.2. A proposed leadership development framework

With these concerns, one principle needs consideration. As H. Lewis observes, “[L]eadership development must take place over a protracted period. One does not acquire the skills of leadership in short order” (158). The reason for this protracted approach is that training leaders takes time, commitment, and good planning (Byham, Nelson, and Paese 28). Developing leaders do not have shortcuts.

E-xemplify. Teaching alone cannot produce leaders the development of potential leaders must include the leader’s example. Bob Russell vouches for the leadership principle, which is developing Christ-centered leaders who lead by example (73). This leadership principle has to do with the leader’s life both in private and in public. Some leaders only want their public lives known and their private lives kept secret. If leaders want to be examples, both aspects of their lives have to be taken into consideration. The

public and the private lives of leaders must have no separation for the two aspects will be enhanced alongside each other. Leaders must also aim for transparency in both their public and private lives. Transparency will pave the way for the lives of leaders to be emulated. Andres notes that “leadership by example is based on the premise that ‘goodness is diffusive by itself....’ Leadership by example recognizes and builds on strengths so, that goodness may grow, shine and be [e]stabilized” (*Leadership by Example* 4). Leaders who live by example beget respect and are worthy of emulation from their followers or constituents.

In the first letter of the Apostle Paul to the young leader Timothy, Paul is exhorting Timothy to be an *example* before the believers. The emphasis of Paul in making Timothy an example despite his young age as a leader, acknowledges the fact that one’s example is extremely necessary in developing other people. Paul mentions five qualities in which Timothy had to be an example. The first had to do with speech. Timothy had to *walk his talk*. He had to apply in his personal life the things that he preached. The second had to do with conduct or behavior. This conduct or behavior is linked with his speech. His conduct must be governed by his speech. He cannot say, “Do as I say, but do not do as I do.” Then, Timothy had to be an example in terms of love. This virtue of love was based on the command of Christ that Christians are to love one another. Loving all the brethren without partiality was Timothy’s concern. He also had to be an example in faith. He had to manifest his faith in God and fully trust him for his needs as a leader in the church of Ephesus. Finally, Timothy had to be an example in purity. God desires that leaders live pure, holy, and righteous lives. The integrity of the pastor depends on this aspect because one act of immorality can cause the downfall of a

leader. Albert Schweitzer said, “Example is not the best way of teaching—it’s the only way of teaching” (qtd. in Russell 99). Leaders must realize that “we learn best by example and practice” (Chua 48); therefore, leaders must show the way. Developing and training potential leaders has no better way than by setting a good example.

R-eproduce. The reproduction of leaders should be the utmost concern for an organization or a church. Maxwell emphasizes the need to reproduce leaders in his book *Developing Leaders around You* (3). Leaders need to develop potential leaders. Any leadership training must include the development of other potential leaders. In other words, potential leaders undergoing equipping now must also think of equipping other potential leaders when they assume positions of leadership later in an organization. The Scriptures supports this concept of reproducing leaders particularly in 2 Timothy 2:2, which we have discussed earlier in this chapter. Though this verse is set in the period of the early Church, the Apostle Paul already saw the necessity of reproducing leaders. If the Church is to grow and be established, part of its ministry is to train and equip potential leaders, who will in turn do the same with emerging leaders.

My concern to develop a new generation of well-trained leaders, knowing that it has not been a possibility before my time in office, has led me to contemplate and strategize a program that will prepare leaders for the different positions of leadership in the denomination I am serving. Therefore, the development of leaders must be an ongoing deliberate, planned, and programmed endeavor.

The Curriculum for Leadership Development

Any program for leadership development should include an appropriate curriculum relevant to the mission of the organization and in making the prospective leaders effective and efficient in their leadership roles. The curriculum will vary from one leadership development program to another as this curriculum will depend on the needs of the prospective leaders and that of the organization's objectives or purposes.

In developing the curriculum or training modules for a leadership development program, H. Skipton Leonard and Maynard Goff presents a twofold organizational assessment: the interview of current and prospective leaders in order to assess their developmental needs and an organizational survey of the entire organization in order to assess the organization's functioning (59-60). In this respect, leadership development should have a way of integrating both the perspectives of the individual and the organization.

Developing the curriculum will have to be based clearly on the purpose of the training program. "When there is no purpose, it's a waste of time" (Kline and Saunders 168-69). In the training program Ford developed, he designed seminar modules where the participants attend four one-week seminars in the span of seventeen months. The topics that included in the Ford's seminars are (1) empowering relationships, (2) heart for God, (3) leadership assessment, (4) vision for ministry, (5) cultural awareness, (6) focusing your life, (7) leadership communication, (8) mobilizing others for evangelism, (9) evangelistic preaching, (10) the leader's family life, (11) leading like Jesus, (12) team building, (13) living compassionately, (14) prayer, (15) seeking kingdom growth, and (16) the Church mobilized (139). Looking at the sixteen seminar modules Ford has

included in own his training program for evangelistic leaders, a purpose or objective is clearly in mind.

Leadership Development and Leadership Succession

Although presented earlier, a discussion on the concerns of leadership succession at length is necessary in order to have a better grasp of the dynamics involved for an essential subject related to leadership development.

The Necessity of Leadership Succession

Any organization that wants to succeed will need to look at the issue of leadership succession. Dubrin views leadership succession as an “orderly process of identifying and grooming people to replace” leaders who have retired or have resigned (347).

Wiwcharuck recognizes the need for replacement or succession when he says that “an honest approach to leadership recognizes that all leaders ultimately have to be replaced” (272). A leadership development program should include careful planning and a deliberate means to implement leadership succession. This plan and pursuit would then imply that leadership succession is essential. Leadership succession then is important because an organization that does not have a smooth succession will not attain lasting success. It will only open to risk the credibility, momentum, vision, and values of such an organization as well as drain its energy and resources for the coming years due to poor leadership succession (W. Erickson 298).

The deliberate planning of leadership succession is valuable. This is valuable because “succession planning plays a key role in an organization’s pursuit of long term strategies and lasting results. Good management doesn’t happen by itself, and succession planning is critical to its continuation” (Popoff 64). In the article, “Focus on Leadership,”

some companies are relying less on the use of succession planning in the selection of leaders by the top leadership and instead put the responsibility on individual leaders to obtain the right experience and training (3). In a sense this responsibility of obtaining experience and training on individual leaders can be done, but may not be beneficial to the individual leader in the long run as the individual leader will still need the support of the top leadership and the organization for further training.

One must take into account that personnel selection is similar to leadership succession. Jose P. Leveriza agrees with W. Erickson and Frank Popoff when he states that “the success of an organization depends primarily on the quality of its personnel selection” (92). The concern of Leveriza is centered on the issue of “quality” in personnel selection. Leveriza qualifies the selected personnel as one that has “quality.”

Leadership succession should not only have succession planning, but it must also have succession management. Daisy Chauhan differentiates between succession planning and succession management:

Whereas succession planning focuses on identifying an individual for a specific job, succession management focuses on creating pools of candidates with high leadership potential. While succession planning is confined to identifying the next generation of leaders, succession management goes beyond identification and ensures the planned training and development of managers to move into future leadership roles. (84)

In order for succession management to flourish in an organization, it must have the constant and noticeable support coming from the top leadership or head of the organization (Lockwood 4). The top leadership must be responsible in creating and establishing the pool of potential leaders for leadership development.

Factors Involved in Leadership Succession

The issue of leadership succession has to take into account the several factors involved. These factors will help make leadership succession a reality. Wallace Erickson discusses three indispensable factors in leadership succession. First, he discusses the role of the incumbent leader. The incumbent leader should pave the way for the development of the successor. Next, he includes the role of the board. This board is a vital factor in leadership succession as they will be the ones to come up with a criteria and a selection committee to decide who will qualify for the leadership position; Finally, the role of the successor is also significant. The successor will have to be ready for a leadership position (298–300). Along with W. Erickson, Popoff discusses the incumbent leader and the board. In relation to the incumbent leader, Popoff declares that the choosing of the right successor must be the incumbent leader's ultimate obligation and succession planning must be one of the top responsibilities of corporate boards (64). Corporate boards and the top executive must develop a plan for leadership succession and must place it at the top of their agenda.

The three factors W. Erickson discusses are indeed indispensable. A crucial factor in leadership succession, however, is the constituents. In Filipino culture, the decision to appoint leaders is through a process called consensus. The Filipino word for consensus is *pagkakasundo*. The word means “to agree, to abide, to accept, to go along with.’ Hence, consent; agreement” (Jocano 149). Consensus is arrived at through a series of negotiations or consultations. This factor is a relatively slow process but a necessary one in Filipino culture. The Filipino word for consultation is *pagsangguni*. Jocano explains *pagsangguni* in the following manner:

By enabling every person involved to participate in the discussion of the problem under consideration, the manager-leader establishes an intuitive feel of the situation. Most Filipinos enjoy this method of group discussion and expect to be consulted if they feel they are part of the group and are knowledgeable about the subject matter. (149)

Consensus and consultation emerges from the Filipino cultural value of *pakikisama*, which means “to get along with.” *Pakikisama* has the collectivist view or group orientation in mind. “Among family and friends, Filipinos tend to find authority for action in group consensus” (“Authority”). In addition, the proclivity of Filipinos for smooth interpersonal relationships is due to *pakikisama*. This proclivity is corroborated by a study that Joel I. Ortiz conducted on how some Filipino Values influenced the decision making-process of some leaders in theological institutions of the CAMACOP. Ortiz says, “The study established that relational values were determinants of the decision-making process. Values such as smooth interpersonal relationship, *pakikisama*, go-between, euphemism and familism were dominant” (172–173). Therefore, even amongst Filipino leaders decision-making is reached on the basis of feelings and not merely on facts, which is why the development of a wide network of personal relationships is necessary (“Filipino Society”). The decision to appoint leaders must be through consultations amongst the constituents so that consensus become known about who will best qualify in the positions of leadership in an organization. It is vital to consider the acceptability of the leader by the constituents in holding a position of leadership.

In addition, the constituents also need to look into some cultural values that the appointees should manifest and that is the value of *katapatan* (loyalty). This value is high on the agenda of the top leadership in the appointment of leaders because the value of

katapatan assures the top leadership that the subordinates will offer their all-out support to the top leadership and the organization. In the CAMACOP, the value of *katapatan* becomes a significant criterion in the selection and appointment of leaders.

The Process and Strategy to Leadership Succession

In John J. Gabarro's work on leadership succession, he uses the term "taking charge" rather than leadership succession. For Gabarro, "taking charge" has a process, and a leader given the mandate to lead an organization or a department within the organization must engage in three types of work. First, the leader must learn about the culture of the organization, acquire technical knowledge, diagnose problems, and understand issues as the cognitive aspect. Second, the leader must develop shared expectations with subordinates, work out conflicts, and build a solid management team as the organizational aspect. Third, the leader must develop good working relations with the top leaders, colleagues, and followers as the interpersonal aspect (217–19). These three types of work imply a process needed for leadership succession that is essential because leaders do not emerge instantaneously but are developed over time.

Apart from the need of process in leadership succession, a strategy for succession is needed. Popoff suggests that organization must make six transitions: A change must occur in succession planning from an annual event to a continuous process, from a short-term replacement strategy to a long-term development and retention strategy, from an emphasis on who to an emphasis on need, from position blockage to appropriate turnover in key positions, from insufficient bench strength to a pool of ready talent, and from subjective evaluation to an emphasis on results and tangible metrics (64-66).

The Objectives of Leadership Development and Its Relationship to Leadership Succession

The objectives or goals of any leadership development program must be in place at the beginning. Establishing the objectives or goals of a leadership development program early on will determine the purpose and direction of such a program. Cal Wick and Richard Flanagan assert that objectives must be in place before the start of any leadership development program and that the objectives must have a clear definition of expected benefits (10). Accordingly, leadership development must have the following objectives or goals: (1) to improve the efficiency and effectiveness of the current leadership by bringing them up to date with ideas, techniques, methods, and procedures; (2) to prepare current and potential leadership for promotion to higher levels of responsibility; and, (3) to develop replacements for those leaders who are retiring or those who may drop out (Wiwcharuck 271–72).

With the objectives, especially objectives two and three, set forth by Wiwcharuck, one cannot deny the fact such objectives or goals will pave the way for a deliberate and planned leadership succession. This fact shows the close relationship between the objectives or goals of a leadership development program and that of leadership succession.

Summary

Christian leadership development and leadership succession are both crucial to the future of the Church. The reason for this risk is that the continuity or discontinuity of an organization hinges on trained or untrained leaders. The continuity becomes evident when a deliberate training for younger and emerging leaders occurs. Discontinuity,

however, becomes manifest when leaders hang on to their positions and are not willing to hand over the leadership to the upcoming leaders. When this situation happens, probable consequences emerge: The organization may be split in two because older leaders are not willing to give the leadership to the younger leaders. Several reasons come to light as to why leaders hold on to positions: (1) Being at the top is glamorous and one is always in the limelight; (2) to be at the top gives one power and authority; and, (3) to be at the top can make one economically stable. The Philippines has examples of leaders not giving up their positions to the extent that some leaders have gone to law courts to file cases against each other. The other possible result would be that the organization is still intact, but the leadership does not have the support of all the constituents. This dilemma will be detrimental to the whole organization.

C. Gene Wilkes states that “leadership is complete when the equipper empowers those he has equipped” (19). Any church or organization with an inadequate or no program for leadership development will experience difficulty and stagnation because “Christian leadership development is essentially continuous with the Church’s mandate to disciple God’s people, further their growth in vocational giftedness and maturity in Christ and thus equip them to fulfill the kingdom mission of Christ” (Satyavrata 216). In this respect, Christian leadership development must always be a means to the achievement of the Church’s vision and mission. An organization must give priority to leadership development to ensure its continued existence.

This literature review demonstrates several dynamics that affect organizations. The establishment of a comprehensive leadership development program must take into account and address the several dynamics discussed in this chapter. Such a program must

involve delving into the vision and mission of the organization, the organizational culture, the structure and systems of operations, and the approaches, processes, strategies, and curriculum as well as the issue of leadership succession. All of these dynamics are essential in developing a leadership development program.

The next chapter provides the methodology of this study, and a detailed discussion ensues. The discussion lays out the prototype training seminar for the purpose of developing a leadership development program for the CAMACOP.

CHAPTER 3

METHODOLOGY

Problem and Purpose

This study was designed to address the problem of an absence of a leadership development program and to establish such for organizational leaders of the CAMACOP. The training program, therefore, was primarily a ministry intervention to enhance the efficiency and effectiveness of the current organizational leaders of CAMACOP and to develop a prototype for the training of prospective organizational leaders of CAMACOP. As a prototype, the training program will help determine and evaluate the necessity for a more vigorous program for those who will assume leadership positions in the denomination in the next few years and beyond.

The purpose of the overall study was to develop, implement and evaluate a training program with respect to the comprehension of the role of the current leaders related to the mission, culture and system of CAMACOP including their personal development in order that the current leaders who have gone through the training program will have the capacity to think about and function in and value the mission, culture and system of CAMACOP including personal development.

Research Questions

Two primary research questions guided the extent of this study.

Research Question 1

What do the participants in the seminar know, value, and practice in their role as leaders with respect to the mission, culture, and system of CAMACOP prior to the seminar, including the personal development of the leader?

A pretest research-designed questionnaire was created to determine the understanding of the current leaders about their role related to the mission, culture and system of CAMACOP, including that of the personal development of the leader.

Research Question 2

What do the participants in the seminar know, value, and practice in their role as leaders with respect to the mission, culture, and system of CAMACOP subsequent to the seminar, including the personal development of the leader?

The same researcher-designed questionnaire was given out to the participants of the training program following the seminar in order to evaluate the extent to which the current leaders have exhibited the capacity to think and function with respect to the mission, culture and system of CAMACOP, including that of the personal development of the leader.

In addition, a spiritual gift test was administered to determine the spiritual gifts of each leader. I wanted to know who among the current leaders of CAMACOP have the gift of administration or leadership.

Population and Sample

The population and sample for this study were all the district ministry supervisors of CAMACOP and commission coordinators. The twenty three district-ministry supervisors and two commission coordinators oversee their respective districts and commissions with the Philippine archipelago. I invited district ministry supervisors and commission coordinators to participate in the study and requested them to fill out the questionnaire prior to the training program and eventually became the participants in the prototype training program. At the outset, a total of twenty-five leaders participated in the

study. The population and the sample for this particular questionnaire were identical. The twenty-five participants also participated in the spiritual gifts test. Then in the posttest only twenty-four participants completed filling out the questionnaire out of the twenty-five because one leader did not finish the training seminar.

In relation to the semi-structured follow-up survey sent out later, twenty-three participants mailed in the completed survey out of the twenty-four because one district ministry supervisor passed away before the date of collection.

Design of the Study

This study utilized the mixed methods explanatory design. The findings of this study through the ministry intervention or training seminar provided the rationale and need for establishing and implementing a training program for the development of organizational leaders in the CAMACOP.

Instrumentation

This study utilized the researcher-designed questionnaire and the semi-structured follow-up survey to determine the understanding of the role of the current leaders in connection with the mission, culture, and system of CAMACOP. The first instrument was both a self-administered pretest and posttest questionnaire that included personal profile and role questions.

Based on the research questions themselves and the literature review, primarily in the area of culture and corporate culture, the vision and mission of the organization, and the procedures and the processes of leadership development, a researcher-designed questionnaire was developed. Two sources aided in the development of the questionnaire. The type of measurement that was utilized in the development of the researcher-designed

questionnaire followed the pattern of Likert's scale in which each statement or item was measured using the four point-average scale with the following extent or degree: 1—strongly disagree; 2—disagree; 3—agree; 4—strongly agree. Then a few of the forty-five statements came from the ideas as well as some vocabularies utilized by James S. Delizia and Patricia A. Siegel (25). I first developed the profile of the participants then with the research questions in mind, and in reference to background organizational documents of the CAMACOP showing leadership structures (see Appendixes E and G), the categories were established: (1) statements pertaining to mission, (2) statements pertaining to corporate culture, (3) statements pertaining to CAMACOP system, and (4) statements pertaining to the personal development. A total of forty-five statements were developed for the questionnaire. The questionnaire was given both prior to and right after the training program.

Another instrument was developed—the semi-structured follow-up survey (see Appendix B). This survey poses five questions with follow-on questions after each main question. The semi-structured follow-up survey was handled as a questionnaire distributed after the training seminar due to the difficulty of doing personal interviews all over the Philippines, which would have entailed great cost, and also due to time constraints. The twenty-three participants thus submitted written comments for the purpose of doing qualitative evaluation of the training seminar (see Appendix F).

Alongside the questionnaire and survey, a spiritual gifts test was also administered to the current leaders to determine their spiritual gifts. This way the current leaders could know and discover what their gifts are and would be able to utilize them fully in the exercise of their leadership roles in their respective places of ministry. The

spiritual gifts inventory came from the Web (Boese and Haller; see Appendix C).

Although data was tabulated, the results of this test were not used as part of measuring participants' leadership skills or development in this study.

Variables

The independent variable that influenced the outcome of this study was the curriculum of the training seminar. The dependent variables were what the participants know, value, and practice with respect to the mission, culture, and system of the CAMACOP, including their personal development as they went through the training seminar.

The intervening variables that may have affected the outcome of this study are the educational attainment, the longevity in a leadership position, the age of each participant and perhaps the web of relationships of each participant.

Validity and Reliability

A group of ten leaders and pastors, randomly chosen in the denomination, first validated the researcher-designed questionnaires. Following the validation, I entertained comments, corrections, or points of clarification from the group on the questionnaire for refinement purposes. This validation was done on 1 May 2008 at the National Office of the CAMACOP in Pasig City. The Research Reflection Team (RRT) also took part in the validation of the questionnaire and then gave their suggestions for improving it. The overall purpose of the Research Reflection Team was to help me in the process of developing the study and in determining other elements I may have failed to address in this study.

The validation of the questionnaire and the semi-structured follow-up survey among the different leaders, pastors, and the Research Reflection Team gave both questionnaires the validity it needed. The participants understood the essence of the questionnaires as understood by me.

The reliability of the questionnaire stems from the frequency of the use of scales in research and the gathering of data and in this case Likert's measurement scale. The validation of the questionnaire using the four-point scale also made it reliable. The use of the semi-structure follow-up survey in many studies and projects as a follow-up qualitative instrument also makes it reliable.

Data Collection

I requested permission from the CAMACOP National Board of Trustees (NBOT) to do a study on leadership development amongst the district ministry supervisors. This request was done during the regular meeting of the CAMACOP NBOT held on 9-11 May 2008 in Zamboanga City, Philippines. The NBOT granted the request to the study.

After the CAMACOP NBOT meeting, I sent a letter to each of the district ministry supervisors and the commission coordinators inviting them to take part in a study for the leadership development program of CAMACOP. The CAMACOP held a consultation with the district ministry supervisors and commission coordinators on 19-22 May 2008 in Mambajao, Camiguin Province, Philippines. During the consultation, I handed out the questionnaire to the current leaders and they took the pretest. After the pretest, I also handed out the spiritual gift test inventory to the current leaders and they also took the test. Because it was a consultation among the leaders, a high return rate was

achieved. The pretest and the spiritual gifts test were collected, and the data was also tabulated, but the results from the gifts test were not reported in the findings of this study.

After completing the initial tests, I set the date and place for the conduct of the prototype leadership development training program. The current leaders of CAMACOP—the twenty-two district ministry supervisors and two commission coordinators went through the five-day training seminar. As part the five-day training seminar, the district ministry supervisors and the commission coordinators went through the salient sections of the corporate documents of the CAMACOP. The documents reveal the roles of the district ministry supervisors and commission coordinators. In addition, the offices of both the district ministry supervisors and commission coordinators link the national office with that of the local churches (see Appendix G).

The Hub of the Golden City Alliance Fellowship in Cagayan de Oro City, Philippines hosted the training on 8-12 September 2008. The reasons for choosing the Hub as the venue of the training seminar were because of its good facilities and the City in which the Hub is located is easily accessible by land, air, and water transportation. In addition, many of the instructors and facilitators for the training seminar are the ministers and lay leaders of the Golden City Alliance Fellowship. The location will also lessen the expenses of the training seminar.

The training seminar was composed of fifteen seminar modules over a period of five days. I chose the fifteen modules in relation to the research question that pertains to the mission, culture, system of CAMACOP, and the personal development of the participants. The seminar modules were designed and chosen by implementing the approach of the four-pronged leadership development framework (see Figure 2.2). The

purpose of choosing the fifteen modules was to test the knowledge, character, and skills of the participants in the area of the mission, culture, system of CAMACOP, and their personal development as leaders. The modules were also comprised of materials to train participants how to conduct themselves as leaders and carry out their roles and functions in accordance with the mission, culture, system of CAMACOP, and strengthen their personal development. I contacted and sent letters of invitation to the instructors for the seminar modules and requested them to respond as to their availability in the training seminar. I enclosed in the letter a schedule for the training seminar. The curriculum was introduced and established with the prospective instructors and facilitators who taught the seminar modules (see Appendix D). Letters were also sent to the participants of the leadership development training program informing them of the date and place of the training program. Table 3.1 shows the title of each seminar module with each corresponding objectives.

Table 3.1. The Seminar Modules under Each Category and Its Objective

Category	Seminar Module	Objective
Mission	The vision, mission, and objectives of CAMACOP	The leader will know and see the importance of vision, mission, and objectives of CAMACOP.
	The roles of the leader in the overall purpose of CAMACOP	The leader will know his or her various roles with respect to the overall purpose of CAMACOP and be able to perform well in these roles.
	The leader and leadership skills (2 sessions)	The leader will know and acquire the leadership skills to implement the vision, mission, and objectives of CAMACOP.
Culture	The corporate culture of CAMACOP	The leader will know the corporate culture of CAMACOP and will function according to it for the stability of CAMACOP.
	The use of cultural elements in communications and relations protocol	The leaders will know and utilize cultural elements for effective communications and relations.
	Culture and the management of conflicts	The leader will know and will effectively use culture in that management of conflicts among people and churches.
System	The CAMACOP as an organization	The leader will know the organizational structure of CAMACOP and the levels of relationships for the effective discharge of authority.
	The corporate documents of CAMACOP	The leader will know the corporate documents of CAMACOP and how it operates with respect to his or her leadership role in CAMACOP.
	The policies and procedures of CAMACOP	The leader will know and effectively implement the policies and procedures of CAMACOP
Personal development	The leader's devotional life	The leader will develop intimacy with God and deepen the relationship through the spiritual disciplines.
	The leader's family life	The leader will know God's perspectives on the family, the importance of family priority and build a strong family.
	The leader and duly-constituted authorities	The leaders will know the biblical concept of authority and respect duly-constituted authority.
	The leader's balanced diet	The leader will know the value of a balanced diet and see its importance for leadership effectiveness.
	The leader's physical workout	The leader will know the importance of physical exercise and will develop it for leadership effectiveness.

At the end of the training program, a posttest was conducted, the same questionnaire was handed out to the participants. When the participants finished the test, the questionnaires were returned to me. The results of the posttest were later tabulated.

Right after each facilitator presented his or her module, I handed a letter of thanks and a plaque of appreciation for each of them for the time and effort invested in the training seminar. I also verbally thanked the participants and handed a certificate of completion to each of them for their wholehearted participation in the training seminar. Then a few days after the training program, a letter was sent to the host— GCAF for opening their facilities for use in the training seminar. The study was supported financially by the CAMACOP, as was requested, and by some friends and some of my personal funds.

In relation to the semi-structured follow-up survey, due to time and cost constraints the instrument was changed to a questionnaire sent by courier to the participants rather than as personal interviews two months subsequent to the training seminar (See Appendix B). Copies of the semi-structured follow-up survey were sent December 2008 and comments returned to me by mail the last week of January 2009. I read and collated all the comments (See Appendix F).

Data Analysis

After each of the pretest and posttest surveys, all the questionnaires were gathered. A statistician helped in the tabulation of the data. Then all tabulated data were analyzed and interpreted still with the assistance of the statistician. A comparison was made especially between the pretest and the posttest. An explanation of the results of the

pretest and posttest and a comparison of them, which includes the semi-structured follow-up survey data returned by the participants are found in the next chapter of this study.

Ethics

In the gathering of data, the participants were anonymous and only I, the statistician, and the Research Reflection Team saw the results. The names of the participants were not mentioned in this study and when the research was concluded, the data were kept in a secured cabinet of the office of CAMACOP, including the filled-out questionnaire and follow-up survey used in the study.

CHAPTER 4

FINDINGS

Problem and Purpose

The CAMACOP started as a national church in 1947 but has not institutionalized a leadership development program for its organizational leaders. This study led to the designing of a training seminar that would provide a strategy for establishing a leadership development program for organizational leaders in CAMACOP. The purpose, therefore, of this research was to develop, implement, and evaluate a training program equipping current leaders with the capacity to think and function with respect to and value the mission, culture, and system of CAMACOP, including the personal development of the current leaders.

The training seminar reveals the learning and growing process that leaders need to go through. Determining the extent of the learning and growing stages of a certain leader is difficult; however, in some ways the learning and growing stages can be measured. This study was to compare primarily the leader's development prior to and subsequent to the training seminar. The training seminar, however, has its limitations due to the fact that modules were completed only in five days' time and seminar topics did not cover all areas of the study that the chapter on related literature has identified and discussed. These limitations should be noted and perhaps taken into consideration in the next chapter.

Two questions have influenced this research project. First, what do the participants in the seminar know, value, and practice in their role as leaders with respect to the mission, culture, and system of CAMACOP prior to the seminar including the personal development of the leader? Second, what do the participants in the seminar

know, value, and practice in their role as leaders with respect to the mission, culture, and system of CAMACOP subsequent to the seminar including the personal development of the leader? These two questions are actually the same, but the responses of the participants were varied and were compared and measured according to the participants' understanding of the mission, culture, and system of CAMACOP prior to and subsequent to the seminar including the personal development of the leader. Below are some of the pertinent findings that I have compiled and completed.

Profiles of the Participants

This study was able to gather the demographic profiles of the participants of the training seminar. The demographic profiles consisted of the age bracket, the status and number of children, leadership experience, and the educational experience of the participants. Below are the findings of the demographic profiles of the participants.

Age Bracket

The participants were twenty-four district ministry supervisors and commission coordinators of CAMACOP. Of the twenty-four participants, three, or 12.5 percent, were 31-40 years old. Then nineteen, or 19.16 percent, were of 41-55 years old, and two, or 8.34 percent, were 61-70 years old. The age brackets of the participants show that they were in their middle-age years. Only three, or 12.5percent, were 40 years old and below and two or 8.34 percent were over 60 years old.

Status and Number of Children

In terms of the marital status of the twenty-four participants, twenty-three or 95.83 percent, were married, and one, or 4.17 percent, was a widower. No one was single. In relation to the number of children, one, or 4.17 percent, of the participants had

one child; seven, or 29.16 percent, of the participants have two children; nine, or 37.5 percent, of the participants have three children; five, or 20.83 percent of the participants have four children, and, two, or 8.34 percent, of the participants have five children. Most of the participants have between two to four children.

Leadership Experience

The leadership experience of the participants varied and has a wide range in terms of the number of years they have in their leadership position. A few of the participants have over fifteen years of leadership experience and a number of them have four to thirteen years of experience. A third of the participants had only from one to three years of experience. The latter finding means that this group of leaders has been recently appointed as district ministry supervisors for their respective districts. Table 4.1 shows in detail the leadership experience of the participants.

Table 4.1. Leadership Experiences of Participants

Number of Participants	Years of Experience	%
1	13	4.17
3	4-6	12.5
3	Over 15	12.5
4	10-12	16.67
6	7-9	25
7	1-3	29.16

Educational Experience

In relation to the educational attainment of the participants, out of the twenty-four participants, one, or 4.17 percent, of the participants had a post-graduate degree, while

five, or 20.83 percent, of the participants had finished graduate studies, and eighteen, or 75 percent, of the participants have completed their baccalaureate degrees. This finding means that the latter group, which is substantial in number, has little or no graduate level education, which I believe should be the minimum requirement for organizational leaders.

The Questionnaires

The questionnaires were both researcher designed. The first set of questions (see Appendix A) followed a four-point Likert scale of measurement and built around the knowing, valuing and practicing aspects with the mission, culture, system and personal development of the leader in mind. The first part of the findings will primarily be a comparison between the pretest and the posttest, including the average of change or difference from the first questionnaire. The second set of the questions (see Appendix B) was designed as semi-structured follow-up survey for the purpose of learning more about what the participants had to say about the training seminar and solicit their input on what needs to be done for the leadership development of the CAMACOP as a whole.

Tabulated Responses from the Pretest and the Posttest

The tabulated data indicates the comparisons between the pretest and posttest on the aspects of knowing, valuing, practicing, the mission modules, the modules on culture, modules on system, modules on personal development, the modules as a whole, the percent of change between the know-value-practice aspects, and the percent of change between the mission, culture, system and personal development modules.

Table 4.2 shows the comparison of the knowing aspects of the tests.

Table 4.2. Comparison of the Knowing Aspect of the Tests

Respondent	Pretest		Posttest		Difference	% Change
	M	SD	M	SD		
1	2.46	0.71	3.46	0.48	+1.00	40.65
2	3.66	0.45	3.80	0.40	+.14	3.82
3	3.26	0.67	3.73	0.43	+.47	14.41
4	2.73	0.92	3.00	0.00	+.27	2.67
5	3.26	0.56	3.33	0.45	+.07	2.14
6	2.60	0.70	3.00	0.50	+.40	15.38
7	2.60	0.80	3.26	0.56	+.66	25.38
8	2.40	1.08	3.20	0.53	+.80	33.33
9	2.46	0.61	3.26	0.56	+.80	32.52
10	3.40	0.60	3.46	0.48	+.06	1.76
11	3.06	0.76	3.73	0.43	+.67	21.89
12	1.93	0.67	2.73	0.56	+.80	41.45
13	2.80	0.40	3.33	0.45	+.53	18.92
14	2.66	1.07	3.53	0.48	+.87	32.70
15	3.73	0.56	3.80	0.40	+.07	1.87
16	2.86	0.31	3.20	0.40	+.34	11.88
17	3.86	0.31	3.86	0.31	0.00	0.00
18	2.86	0.47	3.20	0.64	+.34	11.88
19	3.40	0.80	3.66	0.45	+.26	7.64
20	2.40	0.60	3.04	0.56	+.64	26.66
21	2.93	0.67	3.06	0.22	+.13	4.43
22	3.26	0.42	3.26	0.56	0.00	0.00
23	2.00	0.00	2.80	0.56	+.40	20.00
24	2.00	0.63	2.93	0.43	+.93	46.50
AVERAGE	2.57	0.60	3.35	0.40	+.44	18.77

In the above findings on the knowing aspect, the pretest shows that the lowest score by a respondent was 1.93 and the highest score by another respondent was 3.73.

The mean score, however, was 2.57. In the posttest, the lowest score by a respondent is

2.73, and the highest score by another respondent was 3.86. The mean score for the posttest was 3.35. Two respondents, however, had no change between the pretest and the posttest. The highest positive change scored was 1 and the lowest was .06. The cumulative positive change between the pretest and the posttest was .74. The percentile change was 30.35. The change in the knowing aspect was significant as the scores shows, which means the respondents gained more knowledge in terms of the mission, culture, and system of the organization and personal development of the leader.

Table 4.3 shows the comparison of the valuing aspects of the tests.

In the comparison of the valuing aspect, the pretest shows the lowest score by a respondent was 2.00, and the highest score by another respondent was 3.93. The average mean score for the pretest was 3.21. In the posttest, the lowest score by a respondent was 3.13, and the highest score by another respondent was 4.00. The average mean score for the posttest was 3.84. Three of the respondents, however, scored no difference or change. The lowest change scored was .06 and the highest change was at 1.20. The cumulative positive change between the average of the mean score of the pretest and the posttest was 0.63, which is 19.62 percent. The change in the valuing aspect seems to be insignificant as the scores would reveal. The average mean score of 3.21 on the pretest was conservatively high. The posttest was 3.84. The scores on both the pretest and the posttest were in the scale of three. The change in the valuing aspect may seem to be insignificant, but the increase shows the respondents had gained some increase in terms of the mission, culture, and system of the organization and personal development of the leader.

Table 4.3. Comparison of the Valuing Aspect of the Tests

Respondent	Pretest		Posttest		Difference	% Change
	M	SD	M	SD		
1	3.53	0.48	3.66	0.45	+.13	3.68
2	3.73	0.43	3.80	0.40	+.04	1.87
3	3.46	0.48	4.00	0.00	+.44	15.60
4	3.53	0.71	4.00	0.00	+.47	13.31
5	3.60	0.48	4.00	0.00	+.40	11.11
6	2.60	0.70	3.00	0.50	+.40	15.38
7	3.00	0.80	4.00	0.00	+1.00	33.33
8	3.13	0.48	3.80	0.40	+.67	21.30
9	3.06	0.76	3.73	0.43	+.67	21.89
10	3.80	0.40	3.80	0.40	0.00	0.00
11	3.06	0.76	3.86	0.31	+.80	26.14
12	2.33	0.45	3.93	0.22	+1.60	68.66
13	2.86	0.31	3.20	0.53	+.34	11.88
14	3.00	0.89	3.80	0.40	+.80	26.66
15	3.53	0.48	3.86	0.31	+.33	9.34
16	3.40	0.48	3.40	0.48	0.00	0.00
17	3.93	0.22	3.93	0.22	0.00	0.00
18	3.20	0.40	3.46	0.61	+.26	8.12
19	3.80	0.40	3.86	0.31	+.06	1.57
20	3.26	0.76	3.93	0.22	+.67	20.55
21	3.26	0.56	3.46	0.42	+.20	6.13
22	3.46	0.48	3.60	0.48	+.14	4.04
23	2.00	0.00	3.20	0.53	+1.20	60.00
24	2.73	0.67	3.13	0.48	+.40	14.65
AVERAGE	3.21	0.52	3.84	0.31	+.44	16.46

Table 4.4 shows the comparison of the practicing aspect of the tests. The pretest shows the lowest score by a respondent was 2.00, and the highest score by another respondent was 3.86. The average mean score for the pretest was 2.84. In the posttest, the

lowest score by a respondent was 2.86, and the highest score by another respondent was 4.00. The average mean score for the posttest was 3.46. Also, three of the respondents scored no difference or change. The lowest change scored was .07, and the highest change was at 1.33. The cumulative positive change between the average of the mean score of the pretest and the posttest was 0.64, which is 21.83 percent. The change in the practicing aspect may seem to be significant as the scores reveal. The average mean score of 2.84 on the pretest was conservatively low. The posttest was 3.46. The scores on the pretest was in the scale of two while the posttest was in the scale of three. The change in the practicing aspect is indeed significant and the increase shows the respondents gained some increase in terms of the mission, culture, and system of the organization and personal development of the leaders.

Table 4.4. Comparison of the Practicing Aspect of the Tests

Respondent	Pretest		Posttest		Difference	% Change
	M	SD	M	SD		
1	3.33	0.68	3.66	0.45	+.33	9.90
2	3.40	0.48	3.53	0.48	+.13	3.82
3	3.40	0.48	3.66	0.45	+.26	7.64
4	3.20	0.40	3.73	0.43	+.53	16.56
5	2.60	0.60	3.00	0.00	+.40	15.38
6	2.73	0.43	3.73	0.43	+1.00	36.63
7	2.80	0.74	3.60	0.48	+.80	28.57
8	2.80	0.64	3.66	0.45	+.86	30.71
9	2.60	0.70	3.46	0.48	+.86	33.07
10	3.60	0.48	3.73	0.43	+.13	3.61
11	2.93	0.67	3.40	0.48	+.47	16.04
12	2.26	0.42	3.13	0.60	+.87	38.49
13	2.60	0.48	3.00	0.81	+.40	15.38
14	2.20	0.64	3.46	0.48	+1.26	57.27
15	3.53	0.48	3.53	0.58	0.00	0.00
16	3.00	0.00	3.40	0.48	+.40	13.33
17	3.86	0.31	4.00	0.00	+.14	3.62
18	2.86	0.47	2.86	0.47	0.00	0.00
19	3.46	0.48	3.53	0.48	+.07	2.02
20	2.73	0.99	3.33	0.45	+.60	21.97
21	2.73	0.56	3.33	0.45	+.60	21.97
22	3.53	0.48	3.53	0.48	0.00	0.00
23	2.00	0.00	3.33	0.45	+1.33	66.50
24	2.80	0.74	3.46	0.48	+.66	23.57
AVERAGE	2.84	0.46	3.46	0.44	+.44	19.41

Table 4.5 shows the comparison of the mission modules. In the comparison of the mission modules, the pretest shows the lowest score by a respondent was 2.00, and the highest score by another respondent was 3.83. The average mean score for the pretest was

2.88. In the posttest, the lowest score by a respondent was 2.83, and the highest score by another respondent was 3.91. The average mean score for the posttest was 3.43. One respondent, however, scored a negative change of .09 which is a decrease of 2.40 percent. The rest of the respondents scored a positive change. The lowest change scored was .09, and the highest change was at 1.58. The cumulative positive change between the average of the mean score of the pretest and the posttest was 56.04, which is 23.00 percent. The change in the “mission” modules may seem to be significant as the scores reveal. The average mean score of 2.88 on the pretest was conservatively low. The posttest was 3.43. The scores on the pretest were in the scale of two, while the posttest was in the scale of three. The change in the mission modules is indeed significant and the increase shows the respondents gained some increase in terms of the mission of the organization.

Table 4.5. Comparison of the Mission Modules

Respondent	Pretest		Posttest		Difference	% Change
	M	SD	M	SD		
1	2.66	0.22	3.55	0.14	+.89	33.45
2	3.83	0.14	3.91	0.10	+.08	2.08
3	3.08	0.10	3.24	0.10	+.16	5.19
4	2.74	0.26	3.00	0.00	+.26	9.48
5	3.33	0.22	3.49	0.14	+.16	4.80
6	2.66	0.40	3.49	0.14	+.83	31.20
7	3.24	0.47	3.57	0.10	+.33	10.18
8	2.41	0.26	3.74	0.26	+1.33	55.18
9	2.41	0.34	3.41	0.10	+1.00	41.49
10	3.49	0.14	3.58	0.26	+.09	2.57
11	2.91	0.26	3.66	0.22	+.75	25.77
12	2.00	0.00	3.58	0.26	+1.58	79.00
13	2.66	0.22	2.91	0.10	+.25	9.39
14	2.24	0.63	3.57	0.10	+1.33	59.37
15	3.41	0.10	3.74	0.10	+.33	9.67
16	3.08	0.26	3.24	0.24	+.16	5.19
17	3.83	0.14	3.74	0.20	-.09	-2.40
18	2.83	0.14	2.91	0.10	+.34	11.88
19	3.49	0.26	3.66	0.22	+.17	4.87
20	2.74	0.26	3.57	0.10	+.83	30.29
21	2.74	0.34	2.83	0.36	+.09	3.28
22	3.41	0.34	3.66	0.22	+.25	7.33
23	2.00	0.00	3.33	0.40	+1.33	66.50
24	2.16	0.14	3.16	0.26	+1.00	46.29
AVERAGE	2.88	0.22	3.43	0.18	+.55	23.00

Table 4.6 shows the comparison of the modules on culture. In the comparison of the culture modules, the pretest shows the lowest score by a respondent was 1.77, and the highest score by another respondent was 4.00. The average mean score for the pretest was

2.81. In the posttest, the lowest score by a respondent was 2.55, and the highest score by another respondent was 4.00. The average mean score for the posttest was 3.35. Three of the respondents, however, scored no difference or change. The lowest change scored was .11, and the highest change was at 1.45. The cumulative positive change between the average of the mean score of the pretest and the posttest was 0.50, which is 20.50 percent. The change in the culture modules may seem to be significant as the scores would reveal. The average mean score of 2.81 on the pretest was conservatively low. The posttest was 3.35. The scores on the pretest were in the scale of two, while the posttest was in the scale of three. The change in the culture modules is significant and the increase shows the respondents gained some increase in terms of the culture of the organization.

Table 4.6. Comparison of the Modules on Culture

Respondent	Pretest		Posttest		Difference	% Change
	M	SD	M	SD		
1	2.99	0.26	3.33	0.24	+.34	11.37
2	3.33	0.24	3.88	0.14	+.55	16.51
3	3.00	0.00	3.22	0.30	+.22	7.33
4	2.77	0.30	3.00	0.00	+.23	8.30
5	2.66	0.22	3.66	0.22	+1.00	39.31
6	2.55	0.14	3.55	0.14	+1.00	39.31
7	2.66	0.26	3.33	0.24	+.67	25.18
8	2.77	0.14	3.66	0.45	+.89	32.12
9	2.33	0.24	3.33	0.24	+1.00	42.91
10	3.33	0.24	3.66	0.26	+.33	9.90
11	2.55	0.14	3.11	0.14	+.56	21.96
12	1.77	0.14	3.22	0.14	+1.45	81.92
13	2.66	0.26	3.33	0.24	+.67	25.18
14	2.66	0.45	3.55	0.41	+.89	33.45
15	3.44	0.14	3.44	0.30	0.00	0.00
16	3.00	0.00	3.22	0.14	+.22	7.33
17	4.00	0.00	4.00	0.00	0.00	0.00
18	3.00	0.00	3.11	0.14	+.11	3.66
19	3.44	0.14	3.66	0.22	+.22	6.39
20	2.55	0.14	3.74	0.26	+1.19	46.66
21	2.77	0.30	2.88	0.14	+.11	3.97
22	3.11	0.14	3.11	0.14	0.00	0.00
23	2.00	0.00	2.55	0.14	+.55	27.50
24	2.11	0.14	2.88	0.14	+.77	36.49
AVERAGE	2.81	0.14	3.35	0.16	+.50	20.50

Table 4.7 shows the comparison of the modules on the system. In the comparison of the system modules, the pretest shows the lowest score by a respondent was 1.88, and the highest score by another respondent was 4.00. The average mean score for the pretest

was 2.92. In the posttest, the lowest score by a respondent was 2.99, and the highest score by another respondent was 4.00. The average mean score for the posttest was 3.31. Seven of the respondents, however, scored no difference or change. This finding represents 29.16 percent of the respondents and is quite significant. Perhaps the explanation for this finding is that some respondents have more than nine years of leadership experience and may somehow have more knowledge of the system of the organization. The lowest change scored was .22, and the highest change was at 1.78. The cumulative positive change between the average of the mean score of the pretest and the posttest was 0.54, which is 22.57 percent. The change in the system modules may be significant as the scores reveal. The scores on the pretest were in the scale of two while the posttest was in the scale of three. The change in the system modules is quite significant and the increase shows the respondents had gained some increase in terms of the system of the organization.

Table 4.7. Comparison of the Modules on the System

Respondent	Pretest		Posttest		Difference	% Change
	M	SD	M	SD		
1	3.44	0.14	3.77	0.14	+.33	9.59
2	4.00	0.00	4.00	0.00	0.00	0.00
3	3.44	0.14	3.44	0.00	0.00	0.00
4	3.11	0.14	3.55	0.14	+.44	14.14
5	3.11	0.14	3.66	0.00	+.55	15.02
6	2.44	0.14	3.00	0.00	+.56	18.66
7	2.22	0.14	3.77	0.14	+1.55	69.81
8	2.77	0.14	3.77	0.14	+1.00	36.10
9	2.77	0.14	3.66	0.00	+.89	32.12
10	3.66	0.00	3.66	0.26	0.00	0.00
11	2.70	0.20	3.44	0.41	+.74	27.40
12	1.88	0.30	3.66	0.00	+1.78	94.68
13	2.66	0.26	2.88	0.41	+.22	8.27
14	1.99	0.26	2.77	0.14	+.79	39.19
15	3.77	0.14	3.77	0.14	0.00	0.00
16	3.00	0.00	3.33	0.24	+.33	11.00
17	4.00	0.00	4.00	0.00	0.00	0.00
18	3.00	0.00	3.55	0.14	+.55	18.33
19	3.11	0.14	3.11	0.14	0.00	0.00
20	2.55	0.41	3.33	0.00	+.78	30.58
21	2.88	0.30	3.33	0.00	+.45	15.62
22	3.44	0.14	3.44	0.30	0.00	0.00
23	2.00	0.00	3.33	0.00	+1.33	66.50
24	2.22	0.14	2.99	0.26	+.77	34.68
AVERAGE	2.92	0.13	3.31	0.12	+.54	22.57

Table 4.8 shows the modules on personal development. In the comparison of the personal development modules, the pretest shows the lowest score by a respondent was 2.00, and the highest score by another respondent was 3.93. The average mean score for

the pretest was 3.28. In the posttest, the lowest score by a respondent was 3.00, and the highest score by another respondent was 4.00. The average mean score for the posttest was 3.64. Three of the respondents, however, scored no difference or change. The lowest change scored was .07, and the highest change was at 1.33. The cumulative positive change between the average of the mean score of the pretest and the posttest was 0.35, which is 12.23 percent. The change in the personal development modules indicates that a little change occurred as the scores would indicate. The little increase of 12.23 percent may indicate that the respondents have handled themselves well in the area of personal development. The scores on both the pretest and the posttest were in the scale of three. The slight increase between the pretest and the posttest still show some kind of growth or gain of the respondents in their personal development.

Table 4.8. Comparison of the Modules of Personal Development

Respondent	Pretest		Posttest		Difference	% Change
	M	SD	M	SD		
1	3.33	0.24	3.93	0.10	+.60	18.01
2	3.53	0.37	3.53	0.24	0.00	0.00
3	3.79	0.24	4.00	0.00	+.21	5.54
4	3.72	0.10	3.86	0.10	+.14	3.76
5	3.33	0.28	3.66	0.24	+.33	9.90
6	2.79	0.33	3.00	0.00	+.21	7.52
7	2.86	0.67	3.73	0.24	+.87	30.41
8	3.06	0.44	3.79	0.24	+.73	23.85
9	3.12	0.33	3.53	0.24	+.41	13.14
10	3.79	0.14	3.93	0.10	+.14	3.69
11	3.59	0.20	3.73	0.24	+.14	3.89
12	2.73	0.26	3.19	0.22	+.46	16.84
13	2.93	0.00	3.33	0.34	+.40	13.65
14	3.26	0.31	3.73	0.37	+.47	14.41
15	3.73	0.20	3.86	0.10	+.07	1.84
16	3.19	0.10	3.39	0.22	+.20	6.26
17	3.79	0.14	3.86	0.24	+.07	1.84
18	3.06	0.50	3.66	0.14	+.60	15.54
19	3.93	0.00	3.93	0.10	0.00	0.00
20	3.13	0.24	3.39	0.26	+.26	8.30
21	3.33	0.28	3.79	0.24	+.46	13.81
22	3.59	0.31	3.59	0.24	0.00	0.00
23	2.00	0.00	3.52	0.10	+1.52	76.00
24	3.19	0.10	3.46	0.26	+.27	8.46
AVERAGE	3.28	0.24	3.64	0.19	+.35	12.23

Table 4.9 shows the comparison of the modules as a whole. In the comparison of the individual modules, the pretest shows the lowest score on a module was 2.78, and the highest score on another module was 3.49. The average mean score for the pretest was

3.00. In the posttest, the lowest score on a module was 3.20, and the highest score on another module was 3.78. The average mean score for the pretest was 3.00 and for the posttest was 3.46. The lowest change scored on a module was .28, and the highest change scored on a module was .68. The cumulative positive change between the average of the mean score of the pretest and the posttest was 0.45, which is 15.38 percent. The percentage of increase on the modules between the pretest and the posttest as the scores indicate means a significant growth occurred after the respondents have underwent the leadership development training seminar.

Table 4.9. Comparison of the Modules as a Whole

Modules	Pretest		Posttest		Difference	% Change
	M	SD	M	SD		
1	2.88	0.61	3.56	0.36	+.68	23.61
2	2.98	0.59	3.37	0.30	+.39	13.08
3	2.81	0.56	3.35	0.42	+.54	19.21
4	2.88	0.48	3.37	0.31	+.48	17.01
5	2.80	0.53	3.20	0.38	+.40	14.28
6	2.84	0.50	3.26	0.41	+.42	14.78
7	2.78	0.52	3.30	0.40	+.52	18.70
8	2.85	0.64	3.37	0.43	+.52	18.24
9	2.88	0.61	3.48	0.33	+.60	20.83
10	3.03	0.62	3.48	0.38	+.45	14.85
11	3.49	0.50	3.78	0.24	+.29	8.30
12	3.37	0.50	3.70	0.33	+.33	9.79
13	3.41	0.51	3.69	0.31	+.28	8.21
14	3.05	0.53	3.42	0.31	+.37	12.13
15	3.05	0.51	3.59	0.36	+.54	17.70
AVERAGE	3.00	0.54	3.46	0.35	+.45	15.38

Table 4.10 shows a comparison of the percentage of change between the know-value-practice aspects. The rate of change between the knowing, valuing and practicing aspects shows that the highest change occurred in the practicing aspect, and the lowest was in the valuing aspect. In the middle is the knowing aspect, but percentage leans toward the rate of change in the practicing aspect, which is very close.

Table 4.10. Comparison of the Percent of Change among the Know-Value-Practice Aspects

	Know	Value	Practice
% of Change	18.87	16.46	19.41

Table 4.11 shows the comparison of the percent of change between the mission, culture, system, and personal development modules. In terms of the rate of change between the mission, culture, system of the CAMACOP, and the personal development of the respondents, the highest rate of change occurred in the mission modules, while the lowest change occurred in the personal development modules. The rate of change, however, between the mission, culture, and system of the CAMACOP was close to each other and the rate of change for the personal development modules is far behind.

Table 4.11. Comparison of the Percent of Change among the Mission, Culture, System, and Personal Development Modules

	Mission	Culture	System	Personal Development
% of Change	23.00	20.50	22.57	12.23

Responses from the Semi-Structured Follow-Up Survey

In this semi-structured follow-up survey, I mailed the survey to each respondent on December 2008. The respondents answered the survey, writing their respective answers on the survey forms itself. They sent back the filled-out survey, and I received the questionnaire in January 2009 through the courier system. One respondent could not mail back the survey because he went home to be with the Lord at the end of the year 2008. I informed the respondents not to write their names on the survey, and so they remained anonymous. The surveys were then documented according to the number of the respondents.

The findings, however, were limited due to the unplanned change from the face-to-face methodology. Instead, the survey was sent out by courier service done by the participants as a survey, then they sent back the responses of the survey to me. In this study, I simply reported and stated the responses because of the difficulty in developing the full significance of the responses apart from the face-to-face follow-up interview. The following are the findings based on the written responses by the participants attending the training seminar.

Responses to Question #1

Question # 1 addressed how well prepared and ready the participants were to take up the position of district ministry supervisor upon their first appointment.

Of the twenty-three respondents, eighteen, or 78.26 percent, indicated they were not prepared to take on the leadership position of district ministry supervisor (DMS) of their respective districts. Then three respondents, or 13.04 percent, indicated they were a little bit prepared to be appointed as the leaders of their district, and two respondents, or 8.69 percent, revealed they were fully ready to take up the position of DMS. The findings denote that about three-fourths of the respondents, which is an overwhelming number, had no training whatsoever that would have prepared them to take on the leadership position in their respective districts. The findings point to an absence or a lack of leadership development program in the CAMACOP, which needs to be addressed in order to prepare leaders better for their appointment.

Responses to the Follow-On for Question #1

The follow-on question asked the participants to describe areas of their preparedness or readiness and how these were developed. The respondents who indicated they were a little bit or well-prepared to take on the leadership position upon their appointment commented that their areas of preparedness were on vision casting, management, and leadership. Furthermore, the respondents said that the areas they were prepared were developed through seminars they attended as well as through their subjects that they have taken in their graduate studies.

Responses to Question #2

Question #2 asked what orientation was given to participants concerning the vision, mission, structure, and system of CAMACOP upon their appointment.

Most of the respondents indicated that the orientation they had undergone in the organization had already to some extent covered the vision, mission, structure, and system of CAMACOP. One respondent, however, or 4.34 percent indicated that no formal orientation was conducted. Another respondent said that no orientation was given upon his appointment as a DMS. These comments of the respondents signify that no deliberate attempt for an orientation for the appointees right after assuming their duties and responsibilities as district ministry supervisors.

Responses to the Follow-On Question #2

The follow-on question #2 addressed how this orientation was conducted. All of the respondents indicated that the CAMACOP national leadership conducted the orientation a few months after their appointment through a series of consultations. This finding suggests that the orientation was not intensive and extensive. It was not comprehensive in scope. A thorough orientation would have helped the leaders at least to be prepared in assuming their duties and responsibilities.

Responses to Question #3

Question #3 asked how the current training seminar was helpful to the leadership position of the participants.

The respondents had various answers to this question, and the following are some of the responses:

It enabled me to develop a balanced leadership perspective in the area of the physical, mental, emotional, cultural, practical, technical, and the spiritual.

It helps me especially on how to deal with people and internalizing the mission and vision of the CAMACOP.

The Leadership Development Program helped me a lot especially in the area of handling leadership responsibility and to cause me to be aware of the leader's health.

It helped me to cast visions and set objectives in order to have a direction and to reach the goal. It also helped me to be more caring of my family and my health, too.

It increased my knowledge and understanding of the system which I am working, which is necessary for effective leadership. It gives me confidence, skills and motivation to work effectively within the system.

The training seminar on leadership gave me a clear and wide understanding what leaders ought to be. I was able to see my strong points and capitalize on them and improve my weak points. It helps me evaluate what is lacking in my performance as a leader.

Each module that I took was helpful to me, particularly the importance of the devotional life of a leader. Here my mind and heart was opened and reminded me of how important the devotional life of a leader is.

The materials in the training were very helpful and I now have a reference to go to as I develop the leaders in my district.

These responses of the participants indicate that even in a short span of time the training seminar was beneficial as it developed them further in their leadership roles.

Responses to the Follow-On Question #3

For Question #3 I posed several follow-on questions regarding what particular seminar modules were helpful or unhelpful and why.

All the respondents indicated that the training seminar as a whole was beneficial. I would like to use the comments of one of the respondents, and I believe he captured the essence of the training seminar: "The seminar was very helpful, it was very

comprehensive, down to earth, relevant, and the materials were all prepared.” Some respondents, however, pointed to particular modules they found helpful. Clustered together in the following paragraphs, their comments may have statistical significance.

Four of the respondents, or 17.34 percent, indicated that the most helpful module was on culture and the management of conflict. The reason for this comment is that conflicts arise due to culture, and the module helped in identifying cultural differences. Thus, the module enabled leaders to at least know how to manage conflicts when they are confronted with it.

Another four of the respondents mentioned that the module on the vision and mission of the organization was helpful because it allowed them see the direction of the denomination.

Then three of the respondents, or 13.0 percent, commented that the module on the leader’s balanced diet or the health subject was also very helpful because it reminded the respondents that spirituality and good health is inseparable in a leader’s life.

Also, three of the respondents remarked on the module on the leader’s devotional life, saying it was a timely reminder and an important aspect in the leader’s life. One respondent found it fulfilling.

Another three of the respondents have out the module on the roles of a leader in the overall purpose of CAMACOP as also valuable because it disclosed the other responsibilities of a leader.

Then, two of the respondents, or 8.6 percent, pointed out that the module on the leader’s family life was also beneficial because a good leader must also be a good spouse and father.

One respondent, or 4.34 percent, mentioned several other modules that were useful in his leadership, namely, the leader and smart goal setting, the leader and the policies and procedures of CAMACOP, and the leader and the corporate documents of CAMACOP. The respondent, however, did not state any reason as to why these modules were helpful.

No respondent ever mentioned any module that was not helpful. This absence of any comment concerning unhelpful modules could probably be attributed to the fact that all the modules were necessary for enhancing the effectiveness and efficiency of organizational leaders, particularly that of the CAMACOP.

Responses to Question #4

For Question #4, participants were asked to rate the training seminar as a whole on a scale of 1-10, with 1 as the least and 10 as the highest.

Of the twenty-three respondents, three, or 13.04 percent, rated the training seminar with a score of 10; one, or 4.3 percent, rated the training seminar with 8.5; another three, or again 13.04 percent, rated the training seminar with a score of 8; two, or 8.69 percent, did not rate the training seminar; and the remaining fourteen respondents, or 60.86 percent rated the training seminar as a whole with a score of 9. This finding indicates that the training seminar was appreciated and well received by the respondents. They report they learned valuable and essential insights for the discharge of their duties and responsibilities as a district ministry supervisor in CAMACOP so that they can be more effective as leaders.

Responses to the Follow-On Question #4

This question solicited suggestions to improve the seminar.

The respondents had many suggestions, and I will try to summarize and group them together. The following are the representative groupings of data from their responses:

- Three of the respondents, or 13.04 percent, indicated that a follow-up seminar or that a continuation be conducted and that the training must be on a regular basis or held as often as possible.

- Three of the respondents, or 13.04 percent, replied to conduct the training seminar in a more convenient, bigger venue.

- Two of the respondents, or 8.69 percent, commented to tap the help and the input of the other leaders such as regional ministry directors, district ministry supervisors, and even local church leaders in order for the seminars to have some practical aspect. Each module should have a workshop.

- Two of the respondents answered that the seminar should not be hectic in order that they can have time to internalize the materials presented and that the materials need to be simplified.

- One of the respondents said to conduct a training seminar for the neophytes so that they will be oriented into their appointed position.

- Another respondent replied to have a curriculum in ladderized format so that training can be extended to potential and matured lay leaders, making them each contributors in the training scheme.

- One respondent indicated to include in the training other topics catering to the needs of the leaders.

Responses to Question #5

Question #5 requested the participants' opinions about whether a leadership development program is needed to prepare leaders for leadership positions in CAMACOP.

All the respondents answered in the affirmative for the establishment of a leadership development program in CAMACOP. This response is an overwhelming response, which means that CAMACOP must pursue this kind of a program. The following are some of the respondents' explanations for why a leadership development program is necessary in CAMACOP:

A leadership development program is needed because the training that is given by most of the Bible Schools and Seminary graduates is in the area of biblical studies and the handling of churches, not so much in the area of positional leadership in the organization.

A leadership development program is needed in CAMACOP so that young leaders are developed and there would be no leadership gap. We have to develop leaders for the future of the organization.

The CAMACOP leadership development program is needed for the preparation of leaders who will be taking up any position in CAMACOP.

A leadership development program is needed because leaders are not permanent, and those that are developed are the capable ones to take leadership positions in CAMACOP.

There should be a leadership development program in the CAMACOP because many of our workers are gifted in leadership, and their gift should be developed so that they will be more effective in their field of ministry.

A leadership development program is needed to prepare young and potential leaders for leadership positions in CAMACOP because those that may be developed can then become competent to lead.

We need a leadership development program in order to give leaders a wider and balanced leadership experience and skills. In this way, leaders who are produced through the program can be effective in their field of learning.

A leadership development program is needed because of the (new) trends in leadership and management, and (going) without it may lead to misunderstanding and problems in the organization.

I strongly believe that we need a holistic leadership development program as a growing denomination in order to produce proactive, visionary, transformational, equipped and matured leaders that are worth following by the next generation of leaders.

These responses manifest the need of the hour for CAMACOP, to establish a leadership development program that will address the lack of trained leaders for the denomination.

Responses to the Follow-on for Question #5

This question asked what should be incorporated in such a training program. All of the respondents gave suggestions on topics to include in the leadership development of the CAMACOP. The following are their suggested topics:

- How to raise funds for the ministry,
- How to care for the family,
- Character building,
- Restoring hurting pastors,
- Checking erring pastors,
- Engaging in holistic ministries (Christian development),
- Discussion on current sicknesses that affect leaders,
- The value of ministry exposure,
- The value of loyalty to the denomination,
- The value of developing the right attitude,
- The value of emotional quotient,
- Filipino church administration,
- The value of self-actualization and self-worth,

- Ministering and managing displaced leaders, retirables, and retired ministers,
- The relevance and significance of lay-leadership development,
- Team building,
- Producing good, fruitful, and godly leaders in CAMACOP,
- Stewardship of the leader,
- The spiritual qualifications of a leader,
- Connecting or networking with government and nongovernment agencies.

Aside from the topics above, some respondents cited that the wives of the leaders should also undergo some kind of training to enhance them. Then the training for the leaders should be progressive in nature.

The Spiritual Gifts Tests Inventory

The spiritual gifts tests was administered right after the pretest. I included the administration of the spiritual gifts tests among the district ministry supervisors and commission coordinators in order that I may have information on whether these leaders have gifts related to leadership.

After the district ministry supervisors and commission coordinators finished the test, they tabulated their scores and noted their top three spiritual gifts. They gave back the test to me for my reference. Table 4.12 shows the top three spiritual gifts of the leaders.

Table 4.12. Top Three Spiritual Gifts of the District Ministry Supervisors and Commission Coordinators of CAMACOP

Respondent	Primary Gift	Supporting Gift	Supporting Gift
	1	2	3
1	Administration	Knowledge	Leadership
2	Administration	Giving	Evangelism
3	Leadership	Pastoring	Hospitality
4	Exhortation	Giving	Intercession
5	Administration	Leadership	Wisdom
6	Discernment	Music-vocal	Pastoring
7	Pastoring	Knowledge	Faith
8	Evangelism	Skilled-craft	Teaching
9	Hospitality	Faith	Giving
10	Administration	Discernment	Evangelism
11	Teaching	Writing	Administration
12	Pastoring	Teaching	Evangelism
13	Service	Evangelism	Teaching
14	Leadership	Administration	Pastoring
15	Teaching	Giving	Exhortation
16	Pastoring	Music-vocal	Intercession
17	Administration	Discernment	Hospitality
18	Service	Skilled-craft	Giving
19	Evangelism	Knowledge	Leadership
20	Faith	Intercession	Giving
21	Faith	Hospitality	Intercession
22	Leadership	Mercy	Evangelism
23	Knowledge	Service	Teaching
24	Administration	Discernment	Faith

In the spiritual gifts test conducted on the leaders, I wanted to know who had gifts related to leadership. This spiritual gifts tests inventory did not figure in the degree of change in the posttest. Definitely, the gift of leadership is mentioned in the inventory. I

would then relate the gifts of administration, pastoring and teaching to leadership. Only three leaders have leadership as their primary gift. Three other leaders list the gift of leadership as a supporting gift. Six leaders have the gift of administration as their primary gift while two leaders list the gift as a supporting gift. Three leaders have indicated that their primary gift is pastoring, while two other leaders have listed it as a supporting gift. Then one leader mentions teaching as a primary gift and four other leaders have listed it as supporting the other dominant gift. The results on the spiritual gifts tests inventory show that a number of the leaders have leadership gifts or gifts related to it.

The other findings above, shows some contradictory comments by some participants because some leaders wanted a type of training for the neophytes, while others leaders wanted far broader topics included in leadership development. The demographic data—age, longevity, experience, or current ministry situation may have contributed to these seemingly contradictory findings.

The findings also reveal a disparity between those leaders with graduate education, which included leadership training subjects, and those without such training. Leaders who have only undergraduate training take limited subjects on leadership. Another disparity is apparent between those leaders who have gone to leadership training sessions beyond CAMACOP and those who do not have the opportunity to do such training.

The findings from the ministry intervention done among the district ministry supervisors and commission coordinators manifests that even in a short span of time change in a leader's life can occur. After the training seminar modules, the leaders shown some changes—changes for good in the area of the organization's mission, culture, and

system, including that of the leader's personal development. Also the four-pronged or holistic framework in leadership development appears to offer much more diversity in topics desired by participants than what other frameworks discussed in this study could offer.

Summary of Important Findings

The following are some valuable findings of the study.

1. The all-out support of the participants to establish a leadership development program in the CAMACOP was overwhelming.
2. The participants' appreciation of the holistic approach of the training seminar serves to inculcate a concept of balanced leadership and a consciousness for a healthy leadership lifestyle.
3. The desire of the participants to have a follow-up seminar and an ongoing training serves to project the idea that leadership training must be a process.
4. The increase of the scores of the participants in terms of the know-value-practice aspects is an indication that training is necessary and valuable. Between the know-value-practice aspects, the knowing aspect had the highest increase while the valuing aspect had the lowest increase.
5. The participants also demonstrated an increase in terms of the mission, culture, system and personal development. This increase is indicative of the importance of a training program, which the CAMACOP leadership must pursue.
6. The theme of training younger leaders emerges because the participants have indicated that leaders are not permanent in their roles and positions. Leaders come and go.

7. The participants also specified a longing for the inclusion of the practical component in the training. This longing shows the need for a balance between the academic and the practical components in a leadership development program.

8. The value of leadership is evident in the participants' responses as they gained additional insights in the discharge of their responsibilities. They saw the usefulness, benefits, and worth of the training seminar.

9. The spiritual gifts tests inventory was a valuable instrument in determining who among the leaders had the gift of leadership and other gifts related to it.

10. The concern for the preparation and development of potential leaders for the organization points to the need of leadership succession planning and management.

The following chapter discusses the findings of this chapter alongside a broader view of leadership development.

CHAPTER 5

DISCUSSION

This study began with the desire to see a leadership development program in CAMACOP due to the fact that when I was plunged into a leadership position in the organization I saw myself as inadequate because I was not trained for a leadership role. This desire led me to this study and a ministry of intervention designed primarily through a training seminar for organizational leaders with the hope that the study will enhance the leadership skills and personal development of the participants. The findings from the training seminar will prospectively show the way in establishing a leadership development for organizational leaders in the CAMACOP as well as other organizations similar to CAMACOP. In addition, the study may pave the way in designing other training programs that may prepare potential leaders to be in leadership roles or positions.

The Necessity for a Leadership Development Program

This study has found that all of the respondents commented that they aspire to and are supportive of the idea of establishing a leadership development program in CAMACOP. The foremost reason in my opinion why every one of the respondents answered in the affirmative is that all of them have discovered what they missed out on by not going through an organizational training program prior to their appointment to their leadership positions. I have expressed this lack of a leadership development program in the CAMACOP while rehearsing my own narrative at the outset of this study. For these reasons I am proposing to pursue a leadership development program in the CAMACOP.

An insight from the account in Daniel 1 helps to underscore that a leadership development program must have a target group in mind. It should not be just for anyone who desires to be trained. Rather, prerequisites must be established in the selection of those persons who will go through the leadership training program. The query that needs to be asked is, “Leadership development for whom?” Furthermore, the training of the young Jewish men was for a purpose. They were to be trained for service in the courts of the king of Babylon. The design and development of a leadership program must also address the question, “Leadership development for what?” (Foster 92). Leadership development programs, therefore, should have a purpose in mind. In this study, that question is taken into consideration.

This study has proposed the need for a leadership development program in the CAMACOP. Robert Avsec is passionate about the fact that “leadership development is critical to the continued success of an organization” (38). The training of potential leaders guarantees the continued success of an organization. Agustin B. Vencer, Jr. makes this observation:

The cry for the development of younger leaders is louder now because the supply of top leadership is scarce. The gap between the current top echelon leaders and the younger leaders are too wide. The Joshuas, the Elishas, and the Timothies must be found, trained and empowered to lead. (19)

The concern of Vencer echoes the need for the reproducing of potential or young leaders. The reproduction of emerging leaders has also been my concern. A few months after I was elected to the highest position in my denomination, I asked my vice president, “Who do you think should be prepared to be the next leader or president of our denomination?” I have finished my first term as president and was recently elected to a

second term of four years and the question I posed to my vice president still stands because I want to prepare the next president. Every leader should plan for the succession of leaders in an organization or church. The reproduction of leaders can narrow the gap between older and younger leaders.

As a long term goal, beyond the position I am in now, I am thinking of establishing a program that will train leaders and emerging leaders in this denomination. The CAMACOP has existed for sixty-two years, and its continued existence and success as a religious denomination is assured when it becomes dependent on leaders who have been intentionally developed under a program for developing leaders.

Leadership Development and the Holistic Framework

In Chapter 2, the framework I suggested in the leadership development program of an organization is the holistic framework. The holistic framework employs four components to develop leaders, namely, the strategic formation, the leadership formation, the corporeal formation, and the spiritual formation (see Figure 2.2, p. 69). The training seminar—the ministry intervention done in this study in order to evaluate and establish a case for creating a leadership development program for the CAMACOP—utilized the four components of the holistic framework. The choice of the fifteen modules comprising the training seminar as part of the curriculum was for the purpose of putting into practice the four formational components. In addition to the training seminar, the holistic framework also keeps in focus the two research questions that influenced this study. The research questions were geared toward the be-know-do leadership model discussed in Chapter 2. The use of the know-value-practice aspects determined to what extent the

respondents have learned and absorbed the mission, culture, and system of CAMACOP and the information about leader's personal development.

The respondents who went through the training seminar were grateful to the utilization of the four-pronged leadership development or holistic framework. Some respondents mentioned that the devotional life, the family life, and the health of the leader were essential.

Some especially mentioned the physical aspect, that is, the balanced diet or the leader's health as equally important. They now have received more information on the need to have a healthy lifestyle and disciplined eating habits. This information on a healthy lifestyle brings to mind one of the qualifications in Daniel chapter 1 for the young men of Israel selected to go to Babylon: They should not have physical defects or infirmities. The reference to physical defects or infirmities implies that the physical aspect became a standard for a leader to serve in the court of the Babylonian king. Only few organizations today incorporate the physical aspect into their leadership development programs.

In terms of the spiritual aspect, the respondents commented that the devotional life of the leader was a timely reminder. Leaders should never set aside the spiritual aspect in a Christian leadership development program. Even if this aspect is a component of the Christian leader's life, it should continue to be an important component in the training of leaders. Other organizations include something on spirituality in their training programs; however, they focus on values and attitudes, disregarding the God factor in leadership. Part of the holistic framework should include the vertical relationship—the God-man relationship and practices of nurturing vital spirituality.

Referring to the fifteen modules, the modules not only reflect the categories of mission, culture, system, and personal development of the participants, they also fit well into the four formations of the proposed leadership development framework. The four formations become the central purpose and means for leadership development, and function as a strategy for the training of leaders for CAMACOP. They also guide the selection of modules and serve as points of evaluation for the success of leadership training.

Table 5.1 shows that placement of modules within the four-pronged leadership development or holistic framework.

Table 5.1. Placement of Modules within the Four-pronged Leadership Development or Holistic Framework

Formation	Modules
Spiritual Formation	The leader's devotional life The leader's family life The leader and duly-constituted authorities
Strategic Formation	The vision, mission, and objectives of CAMACOP The roles of the leader in the overall purpose of CAMACOP The CAMACOP as an organization The corporate documents of CAMACOP The policies and procedures of CAMACOP The corporate culture of CAMACOP
Leadership Formation	The leader and leadership skills (2 sessions) The use of cultural elements in communications and relations protocol Culture and the management of conflicts
Corporeal Formation	The leader's balanced diet The leader's physical workout

The four-pronged leadership development or holistic framework, discussed in Chapter 2, is the proposed framework for the establishment of a leadership development program of the CAMACOP. John Adair, a leading authority on leadership and leadership development, said, “From strategy and selection to training and culture, organizations that take a holistic approach to growing leaders will be the most successful” (1). Adair drives home an important point in this statement on the holistic approach to developing leaders. The holistic framework or approach should define any leadership development program of an organization.

Ministry intervention for the district ministry supervisors and commission coordinators of CAMACOP has in some way heightened the capacity of the leaders to think and function with respect to the value of the mission, culture, and system of CAMACOP and their personal development. I am convinced that the training seminar brought them a notch higher in their leadership roles and functions in comparison to their situation prior to the training seminar.

Leadership Development as a Process

Leadership development has many implications. The answers of the respondents in this study have corroborated what leadership development should be and why it is necessary. Below is a discussion that relates the answers of the respondents to issues I identified while researching on leadership development.

From the literature review, I discovered that leadership development is a process. The increases in the rate of change reveals that even if the respondents are already current leaders of the organization, they still gained an element of growth in the area of the mission, culture, and system of the organization and of personal development after the

ministry intervention or the training seminar. This finding implies that leaders and potential leaders need continual nurture in order for growth to be evident in their lives.

The respondents also indicated to conduct a follow-up training seminar and that it must be a continuous event. These comments imply that the training and equipping of current and potential leaders does not happen once but over several periods of time. H. Lewis agrees that “[L]eadership development must take place over a protracted period. One does not acquire the skills of leadership in short order” (158). The current or potential leaders must go through several training events over a longer period of time. The biblical material manifest this particularly in Daniel chapter 1 where the young men had to go through a three-year process of leadership training. This is equally true in the experience of the disciples of Jesus. They had to go through training over a period of time. Process is necessary. People do not become leaders overnight. Therefore, leadership qualities and skills need to be learned through a process or development that will make current leaders more efficient and effective and prepare potential leaders to take on leadership positions when the opportune time will arise.

Leadership Development and the Know, Value, and Practice Aspects

Findings of the ministry intervention carried out in this study through the training seminar indicated that the development of leaders in terms of the knowing, valuing, and practicing aspects was quite significant. This finding is seen in the rate of change of the participants after the conduct of the ministry intervention (see Table 4.10, p. 108). One can note the increase in the rate of change after administering the posttest in comparison with the pretest.

The highest rate of change recorded was in the practicing aspect. This change means the training seminar increased the acquisition of the leadership skills and helped implement the leadership role of the respondents. Thus, the training seminar has made the respondents a little more aggressive and effective in the discharge of their responsibilities. I would argue that the increase in the practicing aspect can be attributed to the increase in the knowing aspect of the respondents. Therefore, the knowing aspect has indirectly aided in a more aggressive performance on the part of the leaders. Executing the leadership role or position then is partly due to well-founded knowledge of the mission, culture, and system of the organization.

Regarding the knowing aspect, the respondents indicated also an increase near the rate of change for the practicing aspect. The training seminar also added a little more information to the respondents' knowledge on the mission, culture, and system of the CAMACOP. The increase in the rate of change in relation to the knowing aspect would suggest that not all of the leaders already had a thorough knowledge of the mission, culture, and system of the organization. Knowledge is essential to a leader so that more confidence is exercised in the leadership role. Ignorance will hamper a leader in the discharge of his leadership role. By going through the training seminar the leaders indicated they gained some knowledge that would eventually help them in exercising their leadership positions.

Regarding the valuing aspect, the respondents also indicated an increase. The increase is the lowest of all the knowing, valuing, and practicing aspects. This lowest increase in the rate of change may demonstrate that the respondents already value the mission, culture, and system of the CAMACOP. Even though the increase of the change

is low, the training seminar did assist by reminding the recipients to place value on the mission, culture, and system of CAMACOP. This finding means that when leaders place more weight on the things they know, value, and practice, then leaders will carry out their leadership role with more eagerness and inspiration. The leaders will exert less effort to push them to discharge their duties and responsibilities.

The U. S. Army leadership model presented in Chapter 2 has been helpful in this respect. This model has been the underlying component in the researcher-designed questionnaire. Therefore, the successful outcomes of the study in terms of the knowing, valuing, and practicing aspects are indicative of the methodology needed to establish a leadership development program for the CAMACOP. A more intensive and extensive leadership development program following the know, value, and practice aspects of training should be thought through by the leadership of CAMACOP.

Leadership Development in Relation to the Mission, Culture, and System of CAMACOP and Personal Development of Leaders

The development of leaders in terms of the mission, culture, and the system of the CAMACOP also manifested substantial results (see Table 4.10, p. 108). Following the holistic framework discussed in Chapter 2, the mission, culture, and system of CAMACOP requires both the strategic and leadership formations of the leader to be developed. Personal development consists of both the spiritual and corporeal formations of the leader.

In the modules on the mission of the organization, the highest rate of change is recorded. This change demonstrates the fact that the respondents had a considerable increase in their know-how on the mission of the organization. The training seminar gave

the respondents a better understanding of the mission of the CAMACOP. The mission of the organization is a fundamental matter that leaders have to comprehend if they are to be effective leaders. The reason for this increase in understanding of the mission of the organization aids in focusing all efforts, activities, and resources of the organization to achieve its mission. When leaders do not have an elemental comprehension of the mission of the organization, activities that seem urgent and yet are not the priorities of the mission of the organization will govern the mindset of leaders. Therefore, leaders will need to have the mission always at the forefront of their ministry to guard them from deviating from the mission of the organization. Leaders, however, have to make their personal mission compatible with the organization's mission in order to make the organization vibrant. As a leader, I have to see that my personal mission matches that of the organization's mission. If not, the organization suffers and becomes lethargic.

In relation to the modules on culture, the rate of change is lower than both the mission and culture of the organization. The rate of change, however, is still within the range of the subjects on mission and culture. Though the change is not high, it is still a significant change. The respondents may already have a substantial awareness of culture and the culture of the organization, but the ministry intervention has unquestionably assisted them in gaining more insight on the utilization of Filipino culture and that of the culture of the organization. Leaders should recognize they can never lead in a cultural vacuum, but instead constantly realize the context in which they have to wrestle with in the performance of their leadership responsibilities. Therefore, leaders must essentially work within and through culture and the culture of the organization to be more effective leaders.

In the CAMACOP, the leaders esteem the cultural value of *katapatan* (loyalty). The leaders are loyal to the denomination and the leaders on the lower levels of authority also manifest their loyalty to the duly-elected and appointed leaders of the denomination. The cultural value of *katapatan* becomes successful in the denomination due to another cultural value—*pakikisama* (to get along with), which is the strong sense of group belongingness and that of having smooth interpersonal relationships. *Pakikisama* is the underlying value that fuels *katapatan*, which results in harmony between the top leaders and the subordinates in the denomination. In the CAMACOP, the value of *katapatan* becomes a significant criterion in the selection and appointment of leaders.

In terms of the modules on the system of the CAMACOP, the rate of change is almost that of the mission of the organization. This change is considered a noteworthy change. The training seminar provided the respondents a considerable increase in their familiarity with the system of the organization. The leaders were now more aware of the various corporate documents, and the policies and procedures of the organization because they have gone through the training seminar. Furthermore, the corporate documents work organically to shape the leaders' ethos as well as provide directives for their role in the organization. Every organization has its own system (though some organizations have similar systems); however, each organization has its own peculiar systems—that is, organizations have their own way of looking at and doing things. Leaders who have a thorough understanding of the systems of the organization they are a part of subsequently enhance their faculty to lead and gain the respect of their subordinates. Therefore, leaders need to be acquainted with the systems of their organization to make them lead with competence.

In respect to the modules on the personal development of the leader, the rate of change was minimal. It is a little more than half of the score on the mission of the organization. The minimal increase implies that the respondents have taken care of their personal development as a leader, and the ministry intervention for many of the respondents was a reminder only. The minimal increase in the rate of change, however, should not be a basis for excluding the personal development of the leader in the leadership development program of the CAMACOP. Intuitively sensing the need for a holistic approach, some respondents particularly mentioned that the modules on the leader's devotional life, family life, and health were essential to the effectiveness of the leader. Leaders will have the moral ascendancy to lead an organization if their devotional and family lives are not questionable. Moreover, leaders can effectively lead if they are in a better shape physically. Therefore, leaders will have to guard their lives so that they can be models or examples in the midst of their constituency and will need to follow a simple regiment of physical exercise to make them strong and robust in order for them to discharge their duties and responsibilities at all times.

Leadership Development and Emerging Leaders

In the CAMACOP, the identification of leaders has yet to become a reality. CAMACOP only relies on those who respond to challenges or when called by God to be pastors or leaders. The CAMACOP has no deliberate way of looking for potential leaders who can undergo development and training. Chapter 2 discussed the process of leadership development. Part of the process is the identification of potential or emerging leaders. I have proposed that identification of potential leaders be deliberate. While I was still the vice president of the CAMACOP, I encouraged the local church pastors to

identify upcoming or emerging leaders in their congregations who can become leaders or pastors in the next few years because I believe in developing emerging leaders.

To the follow-on question #5 of the semi-structured follow-up survey asking, “Why is a leadership development program needed in the CAMACOP?” several respondents answered that leaders are not permanent and therefore potential and emerging leaders have to be developed. Leaders who take on leadership roles will not always hold their positions and will have to pave the way for emerging leaders to assume their leadership roles. Leadership development programs must take into consideration that leaders come and go. A leadership development program is crucial to the life of an organization if it is to grow beyond its present situation. In this respect, potential and emerging leaders have to be searched out, identified, and carefully selected for positions of leadership in an organization.

Leadership Development and the Practical Component

The respondents also understood the necessity for the inclusion of the practical component in a leadership development program. The respondents suggested that the training seminar must have workshops to make it more practical. They also suggested including additional practical subjects as modules in the training. Again, in the review of the literature on leadership development, it contained a discussion on the practical aspect of training. The present situation of the current leaders and the demands of their responsibilities may have contributed to the need of having the practical component included as part of the training. Perhaps some of the modules offered were academic in nature, or seminar methodology lacked a practical component to show participants how training may be applicable and implemented.

In the near future, perhaps the training seminar should present several case studies on leadership concerns and issues, and an interaction between facilitators and participants as well as between participants must ensue. Through case studies, one can at least address the need for the practical component. In addition, probably during a training seminar one participant may submit a case that needs resolution. The facilitator solicits comments, responses, and suggestions for the resolution of the case. This scenario brings to light the discussion on the peer-to-peer leadership development. As coleaders and as peers, the interaction between leaders effects an atmosphere where leaders develop one another, which they may not be conscious of.

Nick Van Dam and Eileen Rogers say that one must “[e]xtend the learning beyond the classroom to the job” (14). This statement by Van Dam and Rogers is what leaders look forward to and yearn to have in training seminars. The practical component becomes essential in leadership development as this practical component will enhance the skills of leaders. Theories of leadership must not remain theories but should always have the practical framework in mind.

The Value of Leadership to an Organization

The ministry intervention undertaken in this study communicates an opinion on the value of leadership. The equipping of the leaders in the training seminar projects the idea that leadership is valuable. As discussed earlier, the need to establish a leadership development program in CAMACOP implies that the present crop of leaders places a high value on leadership. Organizations that do not value leadership will eventually falter and may fade into extinction.

The responses of the participants also points to the fact that they value leadership. They have indicated that the training seminar helped them understand what leaders ought to be, and it increased their confidence, skills, and motivation to become an effective leader. Majority of the participants are serving as leaders in CAMACOP for a number of years and their responses demonstrated a learning attitude towards leadership. This learning attitude is the foundation for which one values leadership.

Never take leadership for granted. In this section I want to reiterate the importance of leadership. The advancement or progress of an organization depends largely on effective leadership (Foster 88). Organizations can only rise above mediocrity and soar to new heights when the leadership takes upon itself the challenge to move forward and grow.

Furthermore, the workableness and harmony within an organization depends largely on the quality of its leadership. As seen in Figure 2.2, a four-pronged leadership development framework, which is also a holistic framework, a need to have credible, competent, confident, and coherent leaders for a sound organization is desired. The health and growth of an organization are relative to effective leadership.

Leadership Development and the Spiritual Gift of Leadership

In the pursuit of establishing a leadership development program, one principle to have in mind is that not everyone undergoes training in leadership or the organization. As noted earlier and from Chapter 2, the potential and emerging leaders have to be identified. One way to identify the upcoming leaders is to utilize the spiritual gifts tests inventory. The results of the test can guide in the identification and selection of potential leaders. Not everyone who takes the spiritual gifts tests inventory may manifest the gift

of leadership. The ones who are tasked to choose will have to look at other gifts related to the gift of leadership, namely, administration, pastoring, and teaching. Other gifts may be considered, but the ultimate decision to choose those potential leaders will rest in the selection committee. I am of the opinion that not everyone who will undergo training or those who will assume leadership roles will necessarily have the gift of leadership. Leadership is a process and is learned. It will be a lot easier though to train those persons who already have an inclination to leadership. Here, the spiritual gifts tests inventory becomes valuable.

The spiritual gifts tests inventory also becomes valuable to leaders because they are able to know themselves. Leaders who know themselves through their spiritual gifts are better equipped to lead an organization because they know where they stand in relation to their leadership roles. In addition, leaders get to learn their strengths and weaknesses. Then they can continue to build on their strengths and strengthen their weaknesses. The spirituals gifts tests, therefore, aids in a better understanding of the leaders themselves.

Leadership Development and the Need for Leadership Succession

An essential subject that must be taken into account in this study is that of leadership succession since the CAMACOP currently does not deliberately plan and manage leadership succession. The top leadership goes through an election and anyone who is qualified according to the bylaws may be nominated for the positions. In my opinion, the election of the top leadership in this way does not fit well with the ideals of leadership succession since anyone may be nominated. This process of selection opens itself to the possibility that people may be elected into office because of popularity, not

necessarily because they have leadership know-how, attitude and skills. One pastor in our denomination observed that the election process subjects the nominees to humiliation⁴ if they do get elected. This pastor has an essential point and has suggested that a selection group be established to appoint leaders to the top positions of leadership. His observation and suggestion confirms that leadership succession as an important aspect to the ongoing process of leadership development; therefore, it must be part of it. I have mentioned in the discussion of Chapter 2 relating to this idea that both succession planning as well as the continuous process of developing leaders be included. The roles of the board and the top leadership in preparing leaders to take over in leading the organization when the opportune time comes should give consideration to planning and management of leadership succession that nurtures the organization's own leaders to emerge through a process consistent with the ideals and values of the denomination.

The subject of leadership succession in relation to the election process in CAMACOP has kept me thinking that another method may be introduced in the selection of leaders. The method that I have in mind is to organize a selection group composed of the previous top leaders and other stakeholders of CAMACOP and come up with the needed qualifications for the top positions of leadership. These qualifications become the criteria for the selection of leaders. The selection group would only endorse one appointee and the appointee will be presented as a candidate who will be subject to confirmation by a two-thirds vote of the General Assembly of CAMACOP and may be re-endorsed or reappointed to another term, but have to be reconfirmed by the General Assembly again. The confirmation of the leaders utilizes the cultural value of

⁴ This is a valid observation because of the culture of *hiya* (*shame*) that is at work in Filipino society. The Filipino culture is predominantly a shamed-based culture.

pagkakasundo (consensus). The suggested appointment scheme is a better option in relation to leadership succession because the selection group can choose from a pool of leaders who have gone through the leadership development program.

The change from election to appointment will call for a revision of the CAMACOP bylaws. Prior to making changes in the bylaws, consultations among the constituents will have to be conducted. In 2010, the CAMACOP will have regional forums and I will take the lead to consult each region whether they want a change from election to appointment of the top leaders. The consultation will employ the cultural value of *pagsangguni* (consultation) and eventually the cultural value of *pagkakasundo* is achieved. The change, hopefully, will be for the betterment of the denomination.

Implications of the Study

This study has contributed in some way to the enormous collection of material on the subject of leadership and leadership development. Particularly, it has provided me the opportunity to rethink and reformulate the biblical and theological grounding for a leadership development process where I found a dearth of discussion. Surveying the biblical and theological materials, only a few authors include the concept of leadership development in their discussion. Perhaps the scarcity of the discussion on leadership development from the standpoint of scholars of Bible and theology may be due to the mind-set of the authors themselves—that is, their minds are not geared toward leadership development.

Another implication coming out of this study is that training of leaders is essential and contributes to their growth as persons and in their respective leadership roles. The ministry intervention in this study with current leaders has shown that training is

indispensable for leaders of an organization. It had a positive effect on the leaders who are now serving in leadership roles in that they have gained additional leadership information and skills for their leadership role. I surmise that the ministry intervention would have had a greater positive effect if CAMACOP hosted it for potential or emerging leaders.

The ministry intervention done with district ministry supervisors and commission coordinators in this study is seen as introducing a new approach, focusing on both personal and organizational leadership at the same time. Leonard and Goff point out that the traditional scheme for leadership development has centered on individual development and these individual leaders sent and trained in external leadership development programs (66). Leonard and Goff espouse a better approach to a leadership development program that links both personal and organizational concerns, which is achieved through an internal leadership development program (66). Organizations that will pursue the idea of an internal leadership development program focused on both personal and organizational development will have better outcomes.

The training seminar was only for the district ministry supervisors and commission coordinators, which was one level leadership in the organization. The CAMACOP has several levels of leadership, therefore, the proposed leadership development program should design a multi-level training of leaders and not just for one level. The training program may have a basic level, which is open to all, but it will need to design another training program that will fit the level of position of a leader.

This study also implies that a leadership development program should be comprehensive and an on-going event. Leaders do not develop in a short time. They

developed over a long period of time. The CAMACOP leadership has to formulate a series of trainings and should include most, if not all, of the concerns of leadership following the four-pronged framework proposed in this study.

An additional implication is for leadership development to be interactive in nature. Training programs need to bear this factor in mind for it to become more practical and open to learning from peers. The facilitators of the training program should enhance an atmosphere of dialogue. The leaders are all adults and the principles of adult education must permeate the training programs. Training leaders with the interactive and practical view in mind may be a better alternative to training programs that are purely academic and abstract.

Then this study also implies that the holistic framework should constitute the leadership development program of the CAMACOP. This framework is not an option, but the foundation in which to create training programs that caters to the holistic needs of the leaders. Leaders of like organizations who may be thinking of developing their own leadership development programs may want to examine and embrace the holistic framework of training leaders.

Another implication is that the leadership development program pursued in this study may be duplicated or reproduced in analogous organizations and with similar outcomes. Perhaps, because of the flexible design of the training with multiple seminar modules offered, other organizations can redesign this proposed leadership development program to easily fit their need and context. One should note, however, that Filipino cultural values were at work during the training seminar, particularly that of *pakikisama* (to get along with). If this study was duplicated in a similar denomination in another

country like the West, then the training program has to be modified to fit the context.

Perhaps, the training program will include a module on team-building and networking.

Limitations of the Study

This study as noted above was helpful, yet it has its limitations and weaknesses. Leadership and leadership development are vast subjects, and not all concerns and issues have been taken into account in this project. The study was primarily focused and limited to leadership development for organizational leaders with a single denomination in mind. Due to the focus of this study, other dynamics of leadership and leadership development were set aside—for example, the relationship of the denomination's theology to its leadership and leadership development processes.

The study made of the leaders of the CAMACOP may be helpful indeed, yet it poses a weakness in that the respondents were current leaders and some of these have been in their positions for quite a while. In the survey, a few respondents did not appear to show any growth at all, which could mean the training seminar was not advantageous to them as leaders due to the familiarity they have with their leadership roles. In relation to the interview questions, these leaders may have given some insights in this study that will be valuable to the future establishment of a leadership development program in CAMACOP. Possibly, the study could be expanded to include previous leaders with similar leadership roles, and their input taken into consideration as a next part of this research. Perhaps by expanding this study more credence is given to the need of establishing a leadership development program in the CAMACOP.

Another weakness to this study is the fact that no one documented the proceedings, the deliberations, dynamics, and the relationships between the current

leaders during the training seminar. If a written record was kept on the proceedings, deliberations, dynamics, and the relationships of the leaders, this record would have added more concrete evidence for establishing a leadership development program for organizational leaders of the CAMACOP.

Unexpected Observations

Some unexpected observations have emerged as an indirect result of this study. The module on the organizational structure of CAMACOP, particularly of the local church, has elicited much interaction among the participants during the presentation. I observed that they engaged the facilitator in a torrid discussion because the current leaders—the district ministry supervisors and commission coordinators—oversee the local churches and pastors. The discussion centered on the whether the local church pastor must come under the local church board or the local church board under the local church pastor. It was a lively session that eventually run out of time. Of all the presentations, this module had the participants literally on their feet deliberating on the issue, which the CAMACOP leadership needs to continue to address.

This unexpected event may show the different dynamics and the nature of diversities of the local churches of CAMACOP, which has now a total number of 2,744 churches nationwide. Some cultural and tribal values are at work in these local churches as they differ from one place to another due to distinct tribal backgrounds. Between 75 to 80 percent of the CAMACOP local churches are tribal in nature.

Recommendations

Based on the findings of the study, and particularly the answers of the respondents to the interview questions, I am recommending the following conclusions to the CAMACOP leadership as it takes into account its plans for the future:

- As a whole, the CAMACOP leadership must embark on a plan to establish a leadership development program for organizational leaders in order to address this lack of training and equipping of both current and emerging leaders.
- In establishing a leadership development program for organizational leaders, the CAMACOP leadership must train and educate current and emerging leaders through a protracted approach not just a one-time training event.
- A leadership development program for organizational leaders for CAMACOP must address both the academic and practical aspects of training and equipping. It should never be purely conceptual and theoretical.
- In the establishment of a leadership development program for organizational leaders for the CAMACOP, the holistic framework must remain as the guiding principle. It must emphasize the strategic formation, the leadership formation, the corporeal formation, and the spiritual formation of the leader.
- The leadership development program for the CAMACOP must incorporate the mission, culture, and system of the organization as these are essential to the effectiveness of the leaders in the discharge of their leadership role.
- The CAMACOP leadership must deliberately and carefully plan for leadership succession in order to assure the continued existence of the denomination with effective and excellent leaders.

Suggestions for Further Studies

This study has made me think of several suggestions for further studies. First, other religious organizations similar to CAMACOP can also utilize the survey and interview tools developed in this study to measure the readiness and preparedness of their leaders. The tools, however, may need revision to fit the context and culture of the organization that will be subject to this kind of a training scheme. Other researchers may also improve this study they will undertake a ministry intervention for their organization. Using the tools and the ministry intervention in other religious organizations may confirm and substantiate the need for leadership development for organizational leaders.

Second, after the establishment of a leadership development program and working properly in the CAMACOP for a few years, one can design and conduct a research project to evaluate the success, extent, impact, and value of the training program. Probably the question to be asked is, “Has the leadership development program developed organizational leaders?” This question can be another interesting research topic that may elicit concerns and findings that will help move such leadership development programs for organizational leaders to a higher plane.

Postscript

The subject of leadership and leadership development is enormous. Selecting and narrowing down the materials to the focus and the intent of this study was challenging. The vast information and knowledge on the subject helped me grow in my understanding of leadership and leadership development. I have been interested in this subject matter for many years now, and it has led me to pursue this study.

This research project emerged from a passion to have effective and excellent organizational leaders for the CAMACOP. I know that one way to actualize this passion is to have an intentional leadership development program. I believe the words of Maxwell, when he said, “Everything rises or falls on leadership” (*21 Irrefutable Laws* 1). The thermometer of an organization hinges on the quality and kind of its leadership. Just recently, I have been given another mandate to lead CAMACOP as its re-elected Bishop and president for the next four years. By the grace of God, I will have the opportunity to implement the study and facilitate the establishment of a leadership development program in the denomination. I hope and pray that this dream, which began in 1998, will become a reality in the next several years.

In addition, my experience here at Asbury led me to suggest to the leaders of the Alliance Graduate School in the Philippines to plan to include a Doctor of Ministry program in their school. On January 2009, I gave a letter of instruction to the leadership of the school to begin the doctoral program. Recently, the person incharge of the theological institutions, informed me that the plan is underway and if resources will warrant, the program may start in September 2009. I am sure that this plan to offer a Doctor of Ministry degree will be one way to develop more leaders in the CAMACOP.

My stay at Asbury has been beneficial. As a result of a paper I wrote for a class, I was able to publish a booklet entitled, *In Pursuit of Integrity* (Nebab). A thousand copies were printed by CAMACOP and given free to the delegates of the recent General Assembly that was held in Lapu-lapu City, Philippines. As part of my desire to see leaders of integrity, I have written this booklet to help remind the Christian leaders to pursue a life of integrity. One known leader of CAMACOP said, “Hopefully, the booklet

will begin a culture of integrity in the denomination.” He went on to suggest that the theological schools integrate the subject of integrity under their courses on leadership by utilizing the booklet.

I cannot deny that fact that numerous authors and gurus have made a great impact on the science and art of leadership and leadership development. I am privileged and honored to have contributed in a small way to the discussion, primarily on the subject of leadership development for organizational leaders. I do hope and pray that God will spur on other leaders who long to envision their own organization’s growth and thereby impact the world.

APPENDIX A

QUESTIONNAIRE

Instructions: This survey is designed to assess the extent of the readiness to assume the leadership role of CAMACOP leaders. The entire survey generally takes 15-20 minutes to complete. Your name and answers will remain anonymous. Thank you for your participation.

1. Age bracket

1.1 ____ 31-35

1.2 ____ 36-40

1.3 ____ 41-45

1.4 ____ 46-50

1.5 ____ 51-55

1.6 ____ 56-60

1.7 ____ 61-65

1.8 ____ 66-70

2. Marital Status

2.1 ____ Single

2.2 ____ Married

2.3 ____ Widowed

2.4 ____ Other

3. Number of children _____

4. Years in leadership position

4.1 ____ 1-3

4.2 ____ 4-6

4.3 ____ 7-9

4.4 ____ 10-12

4.5 ____ 13-15

4.6 ____ over 15 years

5. Educational attainment

5.1 ____ Post-graduate (Doctoral)

5.2 ____ Graduate (Masteral)

5.3 ____ Bachelor (College)

Instructions: Please indicate by circling a number corresponding to each statement the degree of your readiness and preparedness to assume the leadership role during the time of your appointment, using the following scale: (1) strongly disagree; (2) disagree; (3) agree; (4) strongly agree;

1. I am able to state the vision, mission and objectives of the denomination as one of its leaders. 1 2 3 4

2. I am able to identify and distinguish the various roles I have as a leader in my district. 1 2 3 4

3. I am knowledgeable about the skill of smart goal setting for effective leadership. 1 2 3 4

4. I have been prepared to mentor leaders of leaders in my constituency. 1 2 3 4

5. I am conversant with the corporate culture of CAMACOP as a leader in the denomination. 1 2 3 4

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|---|---------|
| 6. I am acquainted with how my use of different cultural elements may facilitate or complicate communications and relations protocol among my constituency. | 1 2 3 4 |
| 7. I am aware of how my use of cultural elements in the management of conflicts between people and churches under me may reduce or heighten tensions. | 1 2 3 4 |
| 8. I am able to discern and discuss the organizational structure of the CAMACOP. | 1 2 3 4 |
| 9. I have read and studied the documents of CAMACOP. | 1 2 3 4 |
| 10. I am acquainted with the various policies and procedures of CAMACOP as a leader. | 1 2 3 4 |
| 11. I am conscious of having an intimate and deeper fellowship with God as a leader. | 1 2 3 4 |
| 12. I know the responsibilities of a leader toward his or her family. | 1 2 3 4 |
| 13. I recognize the order, flow, and reward for observing spiritual authority in my leadership position. | 1 2 3 4 |
| 14. I am able to distinguish between healthy and unhealthy food. | 1 2 3 4 |
| 15. I know the good effects of physical exercise on my effectiveness as a leader. | 1 2 3 4 |
| 16. I feel that the vision, mission, and objectives of the denomination are important to me as a leader. | 1 2 3 4 |

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|---|---------|
| 17. I believe the various leadership roles I have are valuable
to the overall purpose of the organization. | 1 2 3 4 |
| 18. I recognize the value of smart goal setting in enhancing my
leadership skills. | 1 2 3 4 |
| 19. I believe that mentoring has merit in enhancing the leadership
abilities of other leaders. | 1 2 3 4 |
| 20. I see the worth of the CAMACOP corporate culture to the
discharge of my duties. | 1 2 3 4 |
| 21. I recognize that appropriate use of cultural elements is
valuable to communicating and relating to my constituency. | 1 2 3 4 |
| 22. I feel the magnitude of the worth of all of our denomination
and seek to use cultural elements appropriately to manage
conflicts within the organization. | 1 2 3 4 |
| 23. I can grasp the usefulness of the organizational structure of
the CAMACOP in relation to my position. | 1 2 3 4 |
| 24. I find the perusal of the documents of CAMACOP an
important aspect as I administrate the affairs of my constituency. | 1 2 3 4 |
| 25. I recognize the value of the policies and procedures of
CAMACOP in dealing with recurring problems and issues. | 1 2 3 4 |
| 26. I understand the importance of having intimacy with God
as a leader. | 1 2 3 4 |
| 27. I place a high value on family priority as a leader. | 1 2 3 4 |

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| 28. I see the importance of obedience and submission in my relationship to my superiors who must exercise spiritual authority over me. | 1 2 3 4 |
| 29. I recognize that a balanced diet is needed to maintain my effectiveness as a leader. | 1 2 3 4 |
| 30. I value physical exercise because I believe that a leader can best function in a leadership role when healthy. | 1 2 3 4 |
| 31. I faithfully transmit the vision, mission, and objectives of the denomination to my constituents. | 1 2 3 4 |
| 32. I am able to perform well even as I execute my various roles I have as a leader in my district. | 1 2 3 4 |
| 33. I practice smart goal setting in my work as a leader in my district. | 1 2 3 4 |
| 34. I put into practice the concept of mentoring for emerging leaders in my district. | 1 2 3 4 |
| 35. I utilize my knowledge of corporate culture in interactions with the members of my constituency. | 1 2 3 4 |
| 36. I use cultural elements aptly in my work with respect to communications and relations protocol. | 1 2 3 4 |
| 37. I manage conflicts in my constituency by making appropriate use of cultural elements like the use of go-betweens. | 1 2 3 4 |

- | | |
|--|---------|
| 38. I consult the organizational structure of CAMACOP for enhancing better working relationships with the other levels of authority. | 1 2 3 4 |
| 39. I consult the documents of CAMACOP whenever issues arises in the discharge of my responsibilities. | 1 2 3 4 |
| 40. I execute the appropriate policies and procedures for the orderly functioning of my district. | 1 2 3 4 |
| 41. I practice daily the spiritual disciplines of the Christian life for the deepening of my relationship with God. | 1 2 3 4 |
| 42. I spend time with my family each week to build a strong family based on God's perspectives. | 1 2 3 4 |
| 43. I willingly obey and submit to my superiors at all times, recognizing their duly-constituted authority. | 1 2 3 4 |
| 44. I plan my daily meals to include only foods that will help me have a balanced diet. | 1 2 3 4 |
| 45. I do physical exercise daily to keep me physically fit so that I can effectively discharge my duties as a leader. | 1 2 3 4 |

APPENDIX B

SEMI-STRUCTURED FOLLOW-UP SURVEY

Question #1: How well prepared and ready were you to take up the position as District Ministry Supervisor upon your first appointment?

Follow-on question: Describe your preparedness or readiness?

Question #2: What orientation was given to you concerning the vision, mission, structure, and systems of the CAMACOP upon your appointment?

Follow-on question: How was this orientation conducted?

Question #3: You have just undergone the training seminar conducted for a study concerning a proposed leadership development program for CAMACOP, in what ways was the training seminar helpful to your leadership position?

Follow-on question: What particular seminar module was helpful? Why?

Question #4: On a scale of 1-10, with 1 as the least and 10 as the highest, how would you rate the training seminar as a whole?

Follow-on question: What suggestions can you give to improve the training seminar?

Question #5: In your own opinion, would a leadership development program be needed to prepare leaders for leadership positions in CAMACOP? Explain.

Follow-on Question: What should be incorporated in such a training program?

APPENDIX C

SPIRITUAL GIFTS INVENTORY

Instructions:

For each of the sixty questions which follow, circle the number that corresponds with the response that most closely matches how you perceive yourself. Categories are presented across the top of the inventory.

- 4, consistently true
- 3, frequently true
- 2, occasionally true
- 1, infrequently true
- 0, rarely true

You might also ask a person who is close to you to score the inventory with, and for, you. Their perception of your strengths may be useful in identifying the gifts with which you have been truly blessed. After responding to each question, turn to the scoring grid on page six to analyze your results.

1. When presented a goal, I immediately think of steps that need to be taken in order to achieve the desired results. 4 3 2 1 0
2. I express myself through artistic means. 4 3 2 1 0
3. My faith requires me to seek out God's will and purpose in all circumstances that arise in my life. 4 3 2 1 0
4. I am able to convey the gospel message to nonbelievers in ways that they are able to easily understand. 4 3 2 1 0
5. I am moved by those who through conflict or sorrow are wavering in faith. 4 3 2 1 0
6. I am certain of the spirit's presence in my life and the lives of others. 4 3 2 1 0

7. I am blessed by God each day and gladly respond to these blessings by giving liberally of my time and money. 4 3 2 1 0

8. I enjoy meeting new people and becoming acquainted with them. 4 3 2 1 0

9. I know that God hears and responds to my daily prayers. 4 3 2 1 0

10. I feel compelled to learn as much as I can about the Bible and faith. 4 3 2 1 0

11. I am a take-charge person. When others follow my direction, the goal or task will be completed. 4 3 2 1 0

12. When I see a person in need, I am moved to assist them. 4 3 2 1 0

13. I love to sing and enjoy inspiring others through song. 4 3 2 1 0

14. I find joy and express myself by playing a musical instrument. 4 3 2 1 0

15. I am motivated to provide spiritual leadership to those who are on a faith journey. 4 3 2 1 0

16. I like working behind the scenes to ensure projects are successful. 4 3 2 1 0

17. I enjoy working with my hands in a trade or skill that requires considerable experience to perfect. 4 3 2 1 0

18. My great joy is to communicate biblical truth in such a way that it becomes real and understood by others. 4 3 2 1 0

19. When a challenge is presented, I am usually able to identify an appropriate solution. 4 3 2 1 0

20. I am able to take a thought or idea and put it into a clear and inspiring written form. 4 3 2 1 0

21. I enjoy organizing thoughts, ideas, hopes, and dreams into a specific plan of action. 4 3 2 1 0

22. I can translate into artistic form what I first see in my imagination. 4 3 2 1 0
23. I have assisted others as they sought to discern whether or not their personal decisions were helpful and in accord with God's will for their lives. 4 3 2 1 0
24. I enjoy being with nonbelievers and like having the opportunity to encourage them to faith and commitment. 4 3 2 1 0
25. When I know someone is facing a crisis, I feel compelled to provide support and care. 4 3 2 1 0
26. My trust in the Spirit's presence when I encounter times of personal crisis is a source of strength for others. 4 3 2 1 0
27. I manage my time and money so that I am able to give much of it to the work of the church or other organizations. 4 3 2 1 0
28. I am often asked to open my home for small group gatherings or social occasions. 4 3 2 1 0
29. I often become so absorbed in my prayer life that the doorbell or phone can ring and I will not hear it. 4 3 2 1 0
30. Not one day would be complete without biblical study and thought. 4 3 2 1 0
31. When I am in a group, others will often look to me for direction. 4 3 2 1 0
32. I feel an urgency to provide housing for the homeless, food for the starving, comfort for those in distress. 4 3 2 1 0
33. I have sung before groups and felt a real sense of God's presence. 4 3 2 1 0
34. By my playing a musical instrument, inspiration has been provided for both myself and others. 4 3 2 1 0

35. I have responsibility for providing spiritual guidance to an individual believer or group of believers. 4 3 2 1 0

36. People tell me that without my willingness to do the unnoticed jobs, their work would be more difficult. 4 3 2 1 0

37. I am good at building, repairing, or restoring things and find satisfaction in doing so. 4 3 2 1 0

38. I want to express my faith by assisting others to discover the truths contained in the Bible. 4 3 2 1 0

39. People come to me for help in applying Christian faith and values to personal situations. 4 3 2 1 0

40. I often feel moved to write about my thoughts and feelings so others may benefit from them. 4 3 2 1 0

41. I have been successful in organizing, directing, and motivating people to achieve a goal. 4 3 2 1 0

42. My artistic work has given spiritual strength to both believer and nonbeliever. 4 3 2 1 0

43. In the congregation, I am often asked if a direction being discussed is in accord with God's will and purpose. 4 3 2 1 0

44. I do not find it difficult to share what Jesus means to me with nonbelievers. 4 3 2 1 0

45. Those who are struggling with life questions have come to me for guidance and help. 4 3 2 1 0

46. I can see great things happening in my congregation and am not derailed by the pessimism of others. 4 3 2 1 0

47. When I receive money unexpectedly, one of my first thoughts is to share this gift through the church. 4 3 2 1 0

48. I enjoy welcoming guests and helping them to feel at ease. 4 3 2 1 0

49. Believers have asked me to pray for healing in their lives and have evidenced God's healing power. 4 3 2 1 0

50. My study of the Bible has proven helpful to others in their faith journey. 4 3 2 1 0

51. People have said they like to work with me because the task will be successfully completed. 4 3 2 1 0

52. People have been surprised by how at ease I am while working with those who are suffering in mind, body, or spirit. 4 3 2 1 0

53. I am grateful and humbled that my singing has provided inspiration and hope for others on their faith journey. 4 3 2 1 0

54. Others have told me they were moved by my playing a musical instrument. 4 3 2 1 0

55. People have come to me for spiritual help, and it has developed into a long-term relationship. 4 3 2 1 0

56. When I turn out the lights, take tables down, work in the kitchen, or put chairs away, I feel that I have served the Lord. 4 3 2 1 0

57. My knowledge of building, maintenance, or repair has been a special value to the church and others. 4 3 2 1 0

58. Students have told me that I can take the most difficult idea or concept and make it understandable. 4 3 2 1 0

59. When direction is needed at work or in the congregation, I am generally asked for my opinion. 4 3 2 1 0

60. My written work has been helpful to others in understanding life's truths. 4 3 2 1 0

Scoring Instruction

List the number you have circled for each set of three questions. Get the sum of the numbers you have listed for each set of questions for each individual gift. For example, in the category of Administration, the numbers 2+4+3 total 9.

The strongest gift(s) will generally have a total score of 7 or more. If you have more than one gift with a total of seven or more, then all of these gifts can be referred to as your "gift cluster." Notice how each gift within the cluster has the potential to compliment and support another. The gifts within the cluster will need to be further explored to determine which ones you have truly been blessed with.

This inventory is designed to begin your journey toward spiritual gifts discovery. Keep in mind that it is not a scientific instrument. Your perceptions will be validated by others and confirmed through prayer and by their use over time. Identify your spiritual gift cluster, then list the gifts in the gifts cluster.

Administration

Questions 1, 21, 41

Artistry

Questions 2, 22, 42

Discernment

Questions 3, 23, 43

Evangelism

Questions 4, 24, 44

Exhortation

Questions 5, 25, 45

Faith

Questions 6, 26, 46

Giving

Questions 7, 27, 47

Hospitality

Questions 8, 28, 48

Intercession

Questions 9, 29, 49

Knowledge

Questions 10, 30, 50

Leadership

Questions 11, 31, 51

Mercy

Questions 12, 32, 52

Music-vocal

Questions 13, 33, 53

Music-instrumental

Questions 14, 34, 54

Pastoring

Questions 15, 35, 55

Service

Questions 16, 36, 56

Skilled Craft

Questions 17, 37, 57

Teaching

Questions 18, 38, 58

Wisdom

Questions 19, 39, 59

Writing

Questions 20, 40, 60

Definitions

Administration: the gift that enables a believer to formulate, direct, and carry out plans necessary to fulfill a purpose. Biblical References: I Corinthians 12:28, Acts 14:23.

Artistry: the gift that gives the believer the skill of creating artistic expressions that produce a spiritual response of strength and inspiration. Biblical References: Exodus 31:1-11, Psalm 149:3a.

Discernment: the gift that motivates a believer to seek God's will and purpose and apply that understanding to individual and congregational situations. Biblical References: John 16:6-15, Romans 9:1, I Corinthians 2:9-16.

Evangelism: the gift that moves believers to reach nonbelievers in such a way that they are baptized and become active members of the Christian community. Biblical References: Matthew 28:16-20, Ephesians 4:11-16, Acts 2:36-40.

Exhortation: the gift that moves the believer to reach out with Christian love and presence to people in personal conflict or facing a spiritual void. Biblical References: John 14:1, II Timothy 1:16-18, III John 5-8.

Faith: the gift that gives a believer the eyes to see the Spirit at work and the ability to trust the Spirit's leading without indication of where it all might lead. Biblical References: Genesis 12:1-4a, Mark 5:25-34, I Thessalonians 1:8-10.

Giving: the gift that enables a believer to recognize God's blessings and to respond to those blessings by generously and sacrificially giving of one's resources (time, talent, and treasure). Biblical References: II Corinthians 9:6-15, Luke 21:1-4.

Hospitality: the gift that causes a believer to joyfully welcome and receive guests and those in need of food and lodging. Biblical References: Romans 12:13, Romans 16:23a, Luke 10:38.

Intercession: the gift that enables a believer to pray with the certainty that prayer is heard and when requests are made, answers will come. Biblical References: Matthew 6:6-15, Luke 11:1-10, Ephesians 6:18.

Knowledge: the gift that drives a person to learn, analyze, and uncover new insights with regard to the Bible and faith. Biblical References: I Corinthians 12:8; I Corinthians 14:6, Romans 12:2.

Leadership: the gift that gives a believer the confidence to step forward, give direction and provide motivation to fulfill a dream or complete a task. Biblical

References: Romans 12:8, John 21:15-17, II Timothy 4:1-5.

Mercy: the gift that motivates a believer to feel deeply for those in physical, spiritual, or emotional need and then act to meet that need. Biblical References: Luke 7:12-15, Luke 10:30-37, Matthew 25:34-36.

Music—Vocal: the gift that gives a believer the capability and opportunity to present personal witness and inspiration to others through singing. Biblical References: Psalm 96:1-9, Psalm 100:1-2, Psalm 149:1-2.

Music—Instrumental: the gift that inspires a believer to express personal faith and provide inspiration and comfort through the playing of a musical instrument. Biblical References: Psalm 33:1-5, Psalm 150, I Samuel 16:14-23.

Pastoring (Shepherding): the gift that gives a believer the confidence, capability and compassion to provide spiritual leadership and direction for individuals or groups of believers. Biblical References: I Timothy 4:12-16, I Timothy 3:1-13, II Timothy 4:1-2.

Service (Helping): the gift that enables a believer to work gladly behind the scenes in order that God's work is fulfilled. Biblical References: Luke 23:50-54, Romans 16:1-16, Philippians 2:19-23.

Skilled Craft: the gift that enables a believer to create, build, maintain, or repair items used within the church. Biblical References: Exodus 30:1-6, Exodus 31:3-5, Ezekiel 27:4-11.

Teaching: the gift that enables a believer to communicate a personal understanding of the Bible and faith in such a way that it becomes clear and understood by others. Biblical References: I Corinthians 12:28, Matthew 5:1-12, Acts 18:24-48.

Wisdom: the gift that allows the believer to sort through opinions, facts, and thoughts in order to determine what solution would be best for the individual believer or the community of believers. Biblical References: I Corinthians 2:6-13, James 3:13-18, II Chronicles 1:7-11.

Writing: the gift that gives a believer the ability to express truth in a written form; a form that can edify, instruct, and strengthen the community of believers. Biblical References: I John 2:1-6, 12-14, I Timothy 3:14-15, Jude 3.

Written by Neal Boese and Patricia Haller, Produced by the Division for Congregational Ministries, ELCA.

APPENDIX D

CURRICULUM

Seminar Module	Content	Methodology	Facilitator
The Vision, Mission, and Objectives of the CAMACOP	This module surveyed the vision, mission, and objectives of the CAMACOP with a presentation of the importance of a vision, mission, and objectives and how it relates to leadership.	Lecture and discussion	Bishop Reniel Nebab
The Roles of a Leader in the Overall Purpose of CAMACOP	This module presented the different roles a leader undertakes in relation to the overall purpose of CAMACOP with a view on attaining high performance.	Brainstorming, lecture, and personal reflection	Bishop Eduardo Cajés
The Leader and Leadership Skills (2 Sessions)	This module presented the acquisition of leadership skills in the area of smart goal setting for effective leadership and in the area of mentoring as a process of training leaders of leaders.	Lecture, discussion, and workshop	Rev. James Quisquirin and Mr. Andrew Velasco
The Corporate Culture of CAMACOP	This module surveyed the corporate culture of CAMACOP in terms of its values, focus, management, motivation, development, communication, and leadership.	Group dynamics, lecture, and discussion	Dr. Gerryl Nillos
The Leader and Cultural Elements in Communications and Relations Protocol	This module presented the elements of Philippine culture in the area of communications and relations protocol and its implications for effective leadership.	Lecture and discussion	Dr. Joel Ortiz
Culture and the Management of Conflicts	This module presented the various ways of conflict management with a view of utilizing Philippine culture for effective conflict management between people and churches.	Lecture and workshop	Dr. Ferdinand Pabrua
The CAMACOP as an Organization	This module surveyed the CAMACOP's organizational structure and discusses the relationships between the different levels of authorities from the national, to the regional, district, and local churches.	Lecture and discussion.	Rev. Joel Garcia
The Corporate Documents of CAMACOP	This module was a discussion of the Bylaws of CAMACOP, the Regional, District and Local Church Administrative and Ministry Guidelines and an interaction of the salient points pertaining to the respective role of the leaders	Discussion and interaction	Bishop Reniel Nebab
The Policies and Procedures of CAMACOP	This module presented the various policies and procedures of CAMACOP particularly discussing the extent of its appropriate implementation.	Discussion and interaction	Bishop Eduardo Cajés

Seminar Module	Content	Methodology	Facilitator
The Leader's Devotional Life	This module described the importance of intimacy with God and present practical steps in deepening the leader's relationship with God.	Lecture, discussion, and workshop	Atty. Aurora Chiong
The Leader's Family Life	This module dwelt on God's perspective on the family, the relationship of Biblical leadership to family priority, and knowing the characteristics of a strong family.	Lecture, workshop, personal reflection, and inventory	Mr. Alonzo Chiong
The Leader and Duly-constituted Authorities	This module presented the order, flow and reward for spiritual authority and a discussion on obedience and submission, the consequences of disobedience in the light of Scripture and the concept of double honor.	Lecture, group dynamics, and reflection	Rev. Joseph Reyes
The Leader's Balanced Diet	This module presented the importance of a balanced diet in a leader's life and planning a weekly balanced-diet menu.	Lecture, discussion, and open forum	Dr. Randy Te
The Leader's Physical Workout	This module presented the value of physical exercise and its importance to effective leadership.	Lecture, discussion, and open forum	Mrs. Ana Nebab

SCHEDULE FOR TRAINING SEMINAR FOR ORGANIZATIONAL LEADERS

CAMACOP LEADERSHIP DEVELOPMENT PROGRAM

GCAF HUB, Cagayan de Oro City, 8-12 September 2008

Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
5:00-6:00 A.M.	Arrival	Quiet Time/Personal Devotions				Homeward	
6:00-6:45		Preparation					
6:45-7:30		Breakfast					
7:30-9:30		Module 3	Module 6	Module 10	Module 13		
9:30-10:00		Merienda					
10:00-12:00		Module 4	Module 7	Module 11	Module 14		
12:00-1:00 P.M	Lunch						Bound
1:00-2:00	Siesta						
2:00-4:00	Module 1	Module 5	Module 8	Module 12	Module 15		
4:00-4:30	Merienda						
4:30-5:45	Sports		Module 9 4:15-6:00 P.M.	Sports			
5:45-6:30	Supper						
6:30-9:00	Module 2 7:00-9:00 P.M.	District/CAMACOP Concerns			Posttest Closing Time		
9:00 & Beyond	Snoring Time						

MODULE NUMBER, TITLE OF MODULES AND FACILITATORS**TRAINING SEMINAR FOR ORGANIZATIONAL LEADERS****CAMACOP LEADERSHIP DEVELOPMENT PROGRAM****GCAF Hub, Cagayan de Oro City****8-12 September 2008**

Modules	Title	Facilitator
Module 1	The Vision, Mission, and Objectives of CAMACOP	Bishop Reniel Joel Nebab
Module 2	The Leader's Devotional Life	Atty. Aurora Chiong
Module 3	The Leader's Family Life	Pastor Alonzo Chiong
Module 4	The Roles of a Leader in the Overall Purpose of CAMACOP	Bishop Eduardo Cajes
Module 5	The Corporate Culture of CAMACOP	Dr. Gerryl Nillos
Module 6	The Leader and Duly-constituted Authorities	Rev. Joseph Reyes
Module 7	The Leader and Leadership Skills (Smart Goal Setting)	Mr. Andrew Velasco
Module 8	Culture and the Management of Conflict	Dr. Ferdinand Pabrua
Module 9	The CAMACOP as an Organization	Rev. Joel Garcia
Module 10	The Leader's Balanced Diet	Dr. Randy Te
Module 11	The Leader and Cultural Elements in Communications and Relations Protocol	Dr. Joel Ortiz
Module 12	The Leader and Leadership Skills (Mentoring)	Rev. James Quisquirin
Module 13	The Leader's Physical Workout	Mrs. Ana Nebab
Module 14	The Leader and the Policies and Procedures of CAMACOP	Bishop Eduardo Cajes
Module 15	The Leaders and the Corporate Documents of CAMACOP	Bishop Reniel Joel Nebab

PROFILES OF THE SEMINAR FACILITATORS

Atty. Aurora Chiong

Atty. Chiong is a founding member of the Golden City Alliance Fellowship and is a lawyer by profession. She is also the director of Touch a Life Foundation that ministers to people who are marginalized in society. Her spirituality qualifies her to teach on the leader's devotional life, that is, developing intimacy with God.

Pastor Alonzo Chiong

Pastor Chiong is also a founding member of the Golden City Alliance Fellowship and is the Team Leader of the said church. He is also the chairman of the Board of the Philippine Student Lay Movement. Mr. Chiong is also a businessman in the area of buying, selling, and repairing cars. As a model family man, husband, and father, Pastor Chiong speaks on the subject of the leader and the family as one who is experienced.

Bishop Eduardo Cajes

Bishop Cajes is an ordained minister of and is the current elected vice president of CAMACOP. He also handles the Division of Church Ministries. He was the former district ministry supervisor of Metro Davao District for eight years as well as the former associate program director of the Alliance Theological Education by Extension. His stature in the CAMACOP makes him capable of presenting the subject of the roles of a leader in the overall purpose of the CAMACOP as well as the CAMACOP policies and procedures.

Dr. Gerryl Nillos

Dr. Nillos is an ordained minister of and is the current national executive minister of the Division of General and Theological Education. He earned his doctor of education

degree at the Asia Graduate School of Theology. He is also the officer-in-charge of the Philippine College of Theology. In addition, he also handles the Pastors Bible School of CAMACOP, a training program for lay ministers. He taught the module on the corporate culture of CAMACOP.

Rev. Joseph Reyes

Rev. Reyes is also an ordained minister of the CAMACOP, and he is currently in charge of the Division of Administration and Finance and has been since 2002. He was formerly the President of the Mount Apo Alliance Bible College where he also served as a faculty member. His credentials make him eligible to talk on the leader and duly-constituted authorities.

Mr. Andrew Velasco

Mr. Velasco is a member of GCAF and also serves as one of the elders of the church. In addition, he oversees the church-planting ministries of GCAF. He is a businessman and owns a chain of drugstores in Cagayan de Oro City. He was trained under the Asian Institute of Management, which makes him competent to teach on the leader and leadership skills (smart goal setting).

Dr. Ferdinand Pabrua

Dr. Pabrua is a faculty member and serves as the resource development officer of the Alliance Graduate School. He is also the program director for the pastoral studies of the school. He formerly served CAMACOP as one of its vice presidents. He earned his doctoral of ministry degree at the Asia Graduate School of Theology, and his project study on the management of conflict in the Filipino setting makes him capable of teaching the module on culture and the management of conflict.

Rev. Joel Garcia

Rev. Garcia is an ordained minister and is the administrative assistant to the office of the Bishop/President of CAMACOP. He also acts as the personnel officer in the national office of CAMACOP. On top of his current responsibilities, Rev. Garcia pastors the Makati Alliance Church. He is currently completing his Masters in Business Administration at the Asian Theological Seminary. His credentials make him eligible in teaching on the CAMACOP as an organization.

Dr. Randy Te

Dr. Te is a medical doctor specializing in orthopedics in Cagayan de Oro City. He serves as one of the elders of GCAF. He is a member of the Medical Team of GCAF that goes out for medical missions under the Touch a Life Foundation. Dr. Te is very conscious of his health and is passionate about caring for the physical body. These credentials make him competent in teaching about the leader and his health.

Dr. Joel Ortiz

Dr. Ortiz is currently the pulpit minister of GCAF. He was formerly president of Ebenezer Bible College and Seminary and also was a faculty member of the Alliance Graduate School. He finished his Doctor of Education at the Asia Graduate School of Theology. His study was focused on culture and communications, which makes him qualified to teach the module on the leader and cultural elements in communications and relations protocol.

Rev. James Quisquirin

Rev. Quisquirin is also an ordained minister of CAMACOP and currently handles the Division of Missions. He was formerly a church planter in the northern part of the

Philippines and later became one of the pastors of one of the leading churches of CAMACOP, the Capital City Alliance Church. He taught the subject of mentoring.

Mrs. Ana Nebab

Mrs. Nebab is a licensed minister of CAMACOP and is currently the volunteer director of the Pastoral Care Center and Welfare Fund of the said denomination. She served as faculty member of Ebenezer Bible College, Shekinah Alliance Bible College, and Philippine Alliance College of Theology. Mrs. Nebab takes the time to exercise and do some workouts. She taught on the leader and physical workout.

Bishop Reniel Nebab

Bishop Nebab, the researcher of this study is the current bishop and president of CAMACOP. Prior to becoming president, he served as elected vice president from 2001-2005. He formerly headed both the Division of General and Theological Education and Division of Church Ministries. He facilitated the modules on the vision, mission, and objectives of CAMACOP as well as its corporate documents.

APPENDIX E



AMENDED BYLAWS

The Christian and Missionary Alliance Churches of the Philippines, Inc.

13 West Capitol Drive, Pasig City, Metro Manila

PREAMBLE

We, the members of the Christian and Missionary Alliance Churches of the Philippines, Inc., depending upon the grace and blessings of Sovereign God, in order to establish a religious organization and ministry that shall embody the teaching and mission of the Lord Jesus Christ, conserve and practice the distinctives of the Christian and Missionary Alliance, promote evangelism, discipleship, church planting, cross-cultural mission and education, and to be faithful stewards of the grace, joy and the fullness of life through faith in the Lord Jesus Christ our Savior, Sanctifier, Healer, and Coming King, do hereby promulgate the following:

ARTICLE I – NAME AND PRINCIPAL OFFICE

SECTION 1. Name. The name of this religious organization shall be the CHRISTIAN AND MISSIONARY ALLIANCE CHURCHES OF THE PHILIPPINES, INC. hereinafter called the CAMACOP.

SECTION 2. Principal Office. The Principal Office shall be located at 13 West Capitol Drive, Pasig City, Metro Manila or such other place in the Philippines.

ARTICLE II – CORPORATE SEAL

SECTION 1. Corporate Seal. The corporate seal of this ecclesiastical society shall include the cross, the crown, the laver and the pitcher.

ARTICLE III – STATEMENT OF FAITH

1. Revelation and the Word of God. The Bible is God's revelation, the Word of God. It is the ultimate authority for faith and practice.

2. God. There is one true God existing in three persons, Father, Son and Holy Spirit.

3. Jesus Christ. Jesus Christ is true God and man. He suffered as a substitutionary sacrifice to provide eternal salvation for mankind. He was buried and on the third day He rose again ascended into heaven where he is now seated at God's right hand, ruling over all things and interceding for us as Advocate and High Priest, until He comes again to establish His kingdom upon the earth.

4. The Holy Spirit. The Holy Spirit is a Divine Person, the Executive of the Godhead; the Comforter who indwells, guides and empowers the believers for victorious living and effective service. He calls and keeps the church in faith and holiness, and convicts the world concerning sin, righteousness and judgment.

5. Man's Sin and Guilt. Man was created in the image and likeness of God; hence, he is of infinite worth and dignity. Through disobedience, he fell into sin and incurred physical and spiritual death.

6. Salvation. Salvation is by grace through the redemption provided by the Lord Jesus Christ and received by faith in Him. Upon repentance from sin and the exercise of faith in Christ, the believer is justified in God's sight, adopted into God's household, born again and united in Christ.

7. The Church. The church is the community of believers from all cultures, tribes and languages. It is called to belong to Christ, to confess and proclaim His lordship

among peoples. Thus the church is commissioned to: (1) make disciples of all nations and integrate them into local congregations; (2) proclaim the uniqueness and finality of Christ; (3) manifest God's sovereign rule by proclaiming the Gospel through acts of justice, righteousness, mercy and peace. The Sacraments/Ordinances to be observed are Baptism and the Lord's Supper.

1) Baptism symbolizes the believer's identification with Christ in his death resurrection and expresses his resolve to die to sin, self and the world and be loyal to Christ.

2) The Lord's Supper is a proclamation of Christ's death, a remembrance of the Lord and a renewal of commitment of the participants.

8. The Ministry. The whole church is commissioned to continue and fulfill the mission of Christ. All believers serve God and their fellowmen in the church and in the world by the exercise of spiritual gifts and through their earthly occupations and stations in life. Within the ministry of the people of God are those who are called and ordained to perform special functions, like Gospel proclamation, shepherding, equipping the body of believers and administration of the sacraments/ordinances.

9. Sanctification and power for Service. God wills the consecration and sanctification of all believers, thereby receiving power for holy living and effective service. Sanctification occurs after conversion, but it should be continuing and growing experience. The believer is also exhorted to seek power of the Holy Spirit for service.

10. Divine Healing and Health. In his mercy, power and sovereign will, God can heal the sick. Provision is made in the atoning death of Christ for the healing of the body. The anointing with oil and praying for the sick by the elders of the church as set forth in

James 5:13-16, is to be practiced.

11. Christian Hope and the Life to Come. God will accomplish his eternal purpose in history and bring all things to their consummation in Christ. In the end, Christ will come again personally and visibly to establish God's rule over all things. At His coming, God will call believers to eternal life, unbelievers will be judged for their sins and suffer everlasting punishment.

ARTICLE IV– STATEMENT OF VISION, MISSION AND OBJECTIVES

Section 1. Vision Statement

That we envision transformed communities with mission-driven Christian congregations here and abroad for the glory of God.

Section 2. Mission Statement

We exist to transform communities and to aggressively disciple the nations by engaging in holistic development ministries; and by planting churches that proclaim Jesus Christ as Savior, Sanctifier, Healer and Coming King.

Section 3. CAMACOP Objectives.

1. To instill in CAMACOP full consecration to the will of God, the fullness and power of the Holy Spirit, and the life of prayer and intercession.
2. To establish theological institutions and Christian schools.
3. To disciple the nations in obedience to the Great Commission.
4. To plant and nurture churches and congregations among the nations here and abroad.
5. To organize Alliance congregations, which shall serve as catalysts for social services, social actions and advocacy that uphold the principles of righteousness and justice in

society through the power of the Gospel.

ARTICLE V – MEMBERSHIP

Section 1. The membership of this society shall be as follows: all local churches duly organized and recognized; individual registered members of the local churches and licensed ministers.

ARTICLE VI – ADMINISTRATIVE SCOPE AND MINISTRY UNITS

Section 1. Ministry Scope. The scope of ministry of this society includes the entire Philippines and other countries.

1. The local ministry scope of this society shall embrace the entire Republic of the Philippines.

2. This religious society shall establish missionary work in other countries as may be approved by the National Board of Trustees upon the recommendation of the Office of the President/Bishop.

Section 2. Administrative and Ministry Units. There shall be as many regional administrative and ministry units as the General Assembly may deem necessary. The NBOT may create as many smaller administrative and ministry units. The creation, functions, supervision of such units shall be embodied in the administrative ministry guidelines in accordance with the policies and procedures of this society.

ARTICLE VII – GOVERNANCE

Section 1. The Constituent Elements.

The constituent elements of this society shall be as follows: General Assembly (GA), National Board of Trustees (NBOT), Regional Ministry Units, District Ministry Units, Local Churches, Auxiliary organizations, fellowships, institutions, agencies,

Standing Committees and Licensed Ministers.

Section 2. The General Assembly (GA)

1. The Authority of the General Assembly. The General Assembly is the highest legislative body of this society. Being a deliberative and representative body, its powers and acts represent the entire society. The corporate powers mentioned in this provision shall be delegated to the National Board of Trustees when the General Assembly is not in session.

2. The Composition of the General Assembly. The General Assembly shall be composed of the local churches through their duly authorized representatives; the licensed Ministers in good standing; and institutions and agencies through their duly authorized representatives.

Section 3. The National Board of Trustees.

1. Functions. The functions of the National Board of Trustees shall be as follows:

1) The NBOT shall promulgate policies and procedures when the GA is not in session, provides general direction and exercise discipline over its constituency. 2) It shall have the power to fill vacancies due to removal, death, permanent incapacity, disqualification or resignation. 3) An NBOT member (a) shall be accountable also to his local church and district, (b) must maintain close consultation with the district to truly represent their sentiments in the Board, and (c) shall give regular reports to them about the programs, progress and Prayer concerns of this society. 4) To serve the best interests of the society and his district, region in the board to ensure that this society and its policies and programs in particular are responsive to the needs of the constituency. 5) To keep the Board and the President/Executive Bishop informed of trends that affect the churches or

the ministries in his/her district as well as to provide insights and counsel to CAMACOP staff in dealing with issues arising from the district. 6) To encourage, pray and generate prayer in his/her district for the President/Executive Bishop and staff in particular and for CAMACOP in general. 7) To generate awareness and resources for ministries of CAMACOP in his/her district and in close consultation with the member churches in the district. 8) To give his/her time and resources to promote CAMACOP and to minister to his/her region and district constituencies. 9) To contribute or encourage the churches in his/her district, which he/she represents to contribute the cost of his/her attending meetings. 10) To perform whenever possible such other non-executive functions as the GA may require.

2. Composition. There shall be fifteen (15) members of the NBOT, which shall include the President/Executive Bishop, the Vice-President/Auxiliary Bishop, six (6) Ordained ministers, six (6) lay members, and one (1) lady minister.

3. Qualifications. 1) The members of the NBOT shall be of good standing based on Biblical standards and demonstrate Biblical leadership prior to the election. Ordained Minister: At least five (5) years of active faithful service in CAMACOP after ordination. Lady Minister: At least eight (8) years of active faithful service in CAMACOP after graduation. Lay members: (a) For layman. He must be a member in good standing of the CAMACOP local church and an elder at the time of election and during his tenure *or active officer of the AMP* and had been an elder of the local church. He has been a faithful officer of the local church *and AMP* for at least eight (8) years. Such qualifications shall be certified to by the pastor and the District Ministry Supervisor.

(b) For laywoman. Currently holder of a responsible position and had been faithfully serving in a CAMACOP local church for at least eight (8) years and in good standing in the local church during her term. Such qualifications shall be certified to by pastor and the District Ministry Supervisor. 2) Must be physical resident of the Philippines at the time of the election and during the time of incumbency.

4. Term. The fifteen (15) trustees shall have a term of four (4) years and are eligible for election for another term only. In case that a trustee becomes trustee by election to serve an unexpired term, the remaining years being served shall not be considered one (1) term.

5. Election. a) There shall be an Election Committee appointed by the NBOT, which will administer the election of the NBOT members. b) Ordained ministers and lay members of the NBOT shall be nominated by the District Fora to the GA Election Committee. No two members shall come from the same district. c) The President/Executive Bishop, Vice-President/Auxiliary Bishop and the Lady Minister member of the NBOT shall be elected by the General Assembly. They may come from the same district but not from the same local church.

6. Executive Committee. The Executive Committee of the NBOT shall be composed of the President/Executive Bishop, Vice-President/Auxiliary Bishop, Corporate Secretary, and two other members to be elected from among themselves. It shall meet in-between meetings of the NBOT as may be called by the President/Executive Bishop.

Section 4. Officers

1. The President/Executive Bishop. The President/Executive Bishop, who shall be

an ordained minister and has served faithfully in the CAMACOP for at least ten (10) years after ordination and currently serving in CAMACOP for not less than five (5) years before election. He shall be elected by the General Assembly shall head the entire society exercising general management and supervision of the work at home and abroad, preside over the General Assembly, and chair the NBOT. He shall have a tenure of four (4) years and may be re-elected for another term. He cannot serve for more than two (2) consecutive terms. However, in the case that the President became President by succession, the remaining years served shall not be considered one (1) term.

2. The Vice-President/Auxiliary Bishop. The Vice-President/Auxiliary Bishop, shall be an ordained minister and has served faithfully in the CAMACOP for at least ten (10) years after ordination and currently serving in CAMACOP for not less than five (5) years before election. He shall be elected by the General Assembly and shall be the deputy presider of the GA and the Vice-Chairman of the NBOT. He shall have a tenure of four (4) years and he may be re-elected for another term. He cannot serve for more than two (2) consecutive years. In case of vacancy of the Office of the President, he shall succeed.

However, in case the Vice-President/Auxiliary Bishop becomes President/Executive Bishop by succession the remaining years shall not be considered one term. In the event that both are incapacitated the most senior *ordained* minister member of the NBOT who got the highest votes upon his election shall assume the Office of the President/Executive Bishop, with the concurrence/*confirmation* of the NBOT, until the next General Assembly shall have elected the new President/Executive Bishop.

3. The Corporate Secretary. The Corporate Secretary shall be elected by the

NBOT from among themselves. He/she shall perform such duties as inherent to the nature of his/her office. He/she shall be the chairman/chairperson of the GA Secretariat.

4. The Treasurer. The Treasurer shall be appointed by the President/Executive Bishop and confirmed by the NBOT. He shall be accountable to the President/Executive Bishop in the performance of his duties.

Section 5. Ministry Divisions, departments and Special Services

For the accomplishment of the vision, mission and objective statements of CAMACOP the following ministry divisions, departments and special services shall be under the Office of the President/Executive Bishop.

1. Ministry Divisions and Departments

1) The Division of Missions (DM)

- a) Foreign
- b) Home
- c) Ethnic

2) The Division of Church Ministries (DCM)

- a) Human Resource Development
- b) Personnel Records/Licensing
- c) Auxiliary/Support Agencies
- d) Alliance Continuing Educ. Program for Pastors
- e) Research and Statistic

3) The Division of General and Theological Education (DGTE)

- a) Bible Schools, Colleges and Seminaries
- b) Alliance Theological Education by Extension

- c) Pastors' Bible School
 - d) Scholarship for Continuing Theological Education
 - e) Department of Alliance Christian Schools
 - f) Dept. of Christian Education in the Local Church
- 4) The Division of Administration and Finance (DAF)
- a) Accounting Services Department
 - b) Real Estate Projects
 - c) Stewardship and Resources Development
 - d) Subsidiary Corporations and Agencies
 - e) General Services

2. Special Services. All special services, ministries and foundations shall be administered under the Office of the President/Executive Bishop.

Section 6. The Regional Ministry Units.

The field shall be divided into ministry regions. Such regions shall be composed of realigned or clustered District Ministry Units. The functions, organizational structure and relationships and appointments of the Regional Ministry Coordinator shall be embodied in the Regional Ministry Guidelines.

Section 7. District Ministry Unit

The District Ministry Units shall be composed of aggrupation of provinces, cluster of provinces, cities, zones, areas & circuits, which shall be administered by the District Ministry Supervisors. The functions, organizational structure, relationships, election and appointment of the District Ministry Supervisors shall be embodied in the District Ministry Guidelines.

Section 8. The Local Churches.

The local churches are the basic ministry units of CAMACOP administered and supervised by their pastors and officers. Their functions, organizational structure and relationships shall be embodied in the Local Church Administrative and Ministry Guidelines.

Section 9. Auxiliary Ministries and Support Agencies

1. There shall be auxiliary ministries, fellowships, and agencies such as the Alliance Men Philippines, Alliance Women Philippines, Alliance Youth Philippines, Alliance Professionals Philippines, and Philippines Students Alliance Lay Movement (PSALM). These are support ministries for the achievement of CAMACOP's vision, missions and objectives. Their names, functions, membership, tenure of office of the officers and the time of meeting shall be approved by the National Board of Trustees.

2. There shall be as many institutions and support agencies that will attend to special ministries and needs such as Pastoral Care Center (PCC), KANDEP, and others. Their names, functions, membership, and term of the officers shall be prescribed in their manuals as approved by the National Board of Trustees.

Section 10. Standing Committee

There shall be as many Standing Committees as the General Assembly shall decide. Initially the Standing Committees necessary are as follows: Policy, Ordination, Doctrines and Polity, Arbitration, Finance, Mission Alliance Retirement, Search and Election.

ARTICLE VIII – DISCIPLINE

Section 1. The General Assembly shall have the power to discipline members for

violation(s) of the existing articles of incorporation, bylaws and policies, to include limiting privileges, denying voting rights, reprimand, suspension, and expulsion from the society.

Section 2. Disciplinary power shall be vested in the NBOT when the General Assembly is not in session, whose decisions shall be final and executory upon a two-thirds votes on matters related to immorality, dishonesty, acts unbecoming of a Christian and doctrinal deviation. Member churches, NBOT members, and Licensed ministers of this society are subject to the disciplinary action by the NBOT. Individual members shall be disciplined according to local church policies.

Section 3. Disciplining Body. The office of the President shall execute all disciplinary measures as the Executive Bishop and Chairman of the GA and the Board of Trustees. He may delegate his authority to the different level of leadership when it is deemed necessary.

ARTICLE IX – MEETINGS

Section 1. General Assembly

1. The biennial meeting of members shall be held at the location of the principal office of this society or at any place in the Philippines as may be determined by the General Assembly.

2. The biennial meeting of members shall continue to be known as the General Assembly and shall be held in the month of April for a period of at least four (4) consecutive days or on such other months as may be determined by the NBOT.

3. Written notices of the biennial meeting of the GA shall be sent to the members at least sixty (60) days prior to the date of such meeting.

4. Special meeting of the members may be called by the President/Executive Bishop or on demand of the majority of the members. A written notice stating the day, the time and place of meeting and the general nature of the business to be transacted shall be sent to its members at least fifteen (15) days before the date of such special meeting.

5. The presence of majority of all registered licensed ministers and representatives or delegates of member churches and institutions to the General Assembly shall constitute a quorum to transact any official business of this society at a regular or special meeting of the members.

Section 2. National Board of Trustees

1. The National Board of Trustees shall meet on the second week of March and October or such other dates at the office of this society at such particular dates and place as the Board may fix. Special meeting of the NBOT may be called by the President/Executive Bishop or on the written request of at least two (2) members of the NBOT at least seven (7) days prior to the meeting.

2. The members of the NBOT shall act as a Board and the individual trustee shall have no power as such. A majority of the trustees shall be necessary at all meetings to constitute a quorum duly assembled as a Board.

ARTICLE X – SUPPORT AND BUDGET

Section 1. Support

The financial support of the administrations & ministries of this society shall come from the tithes, love offerings, gifts & donations of individual members, member churches, institutions, friends and partners.

Section 2. Budget

The General Budget of this society shall be approved by a two-thirds (2/3) vote of the National Board of Trustees in accordance with the budgetary policies and guidelines as may be prescribed by the General Assembly.

ARTICLE XI – PROPERTY, RIGHTS AND OBLIGATIONS

Section 1. This society may acquire properties, real and personal, and rights through purchases, donations, bequests, legacy and other means as allowed by law.

Section 2. Properties acquired by local churches and institutions legally incorporated, movable or immovable, by purchase, donation or other means, however, should they dissolve or depart from the approved doctrines and practices of this society, its property so acquired should be held in trust by this society until such a time as a group shall organize themselves under the approved policies and procedures. Properties acquired by this society through non-incorporated churches or institutions may be encumbered or disposed of, only upon proper consultation and approval of the local church board or institution concerned.

Section 3. When properties of incorporated churches and institutions are no longer used for the purpose intended, the same, may be encumbered or disposed of, by the incorporated churches concerned, with the approval of the National Board of Trustees of this society.

Section 4. Churches, which are incorporated whose properties were acquired from this society in whole or in part must have the consent of this society before their properties are encumbered or conveyed.

Section 5. All properties of this society transferred to other incorporated bodies shall revert to this society when the same shall no longer be used for the purpose for which they were intended.

Section 6. In the event of dissolution of this society, net asset shall be donated to similar organizations or to the Republic of the Philippines.

ARTICLE XII – ACCOUNTING PERIOD

Section 1. The fiscal year of the corporation shall begin on the first day of January and end on last the day of December of each year.

ARTICLE XIII – AMENDMENTS

Section 1. The General Assembly may amend or may delegate to the National Board of Trustees the amendment of the bylaws for the ratification of the majority vote of the General Assembly. The procedure for amendments, in so far as not contrary to existing law, shall be governed by the policies and procedures of this society.

Section 2. Proposed amendments to the articles of incorporation and bylaws shall be sent to the constituent elements at least sixty (60) days prior to the General Assembly. The Policy Committee shall then review responses from the constituent elements and makes the final proposal(s) to the General Assembly.

ARTICLE XIV – EFFECTIVITY

Section 1. This bylaws shall take effect upon its approval by two-thirds (2/3) vote of the General Assembly.

To All CAMACOP Constituents:

The NBOT has amended this CAMACOP Bylaws on November 11-12, 2004 in Tacurong City and was ratified by the General Assembly on May 1, 2005, with the instruction of integrating inputs during the said Assembly. The said integration shall be made by the Office of the Bishop/President in consultation with the NBOT. The NBOT did its participation on November 18, 2005.

In witness thereof, we affix our signatures below to attest to the validity of this document this 31st day of December 2005 at the National Ministry Center of the CAMACOP in the City of Pasig.

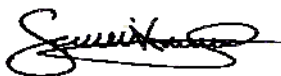
Certified Correct:



Rev. Nathan Costes

Corporate Secretary

Attested By:



Bishop Reniel Joel A. Nebab

President



DISTRICT ADMINISTRATIVE AND MINISTRY GUIDELINES

Christian and Missionary Alliance Churches of the Philippines, Inc.

13 West Capitol Drive, 1602 Pasig

1. Name

The name of this District Ministry Unit is _____ of the Christian and Missionary Alliance Churches of the Philippines, Inc. [CAMACOP].

2. Mission and Vision Statement

2.1. Vision Statement: A denomination attaining its vision for doing its mission efficiently.

2.2. Mission Statement: To harness a District Ministry teamwork and efficiency accomplishing the vision and mission of the Alliance ministry.

3. Organizational Objectives

The District Ministry Unit [DMU for brevity] is established to provide fellowship, coordination, cooperation, integration, and management/administration of a cluster of local churches in a certain area in order to implement CAMACOP mission, vision, and values. Specifically it is responsible to do the following:

3.1. Promote and implement the missions, ministry goals, programs, and policies of CAMACOP;

3.2. Provide leadership development and continuing education process for ministers and church leaders in the area;

3.3. Enhance fellowship, cooperation, and partnership among ministers and local churches;

3.4. Administer CAMACOP properties in the area in order to effect the best upkeep and development in cooperation with the Regional Ministry Director [RMD];

3.5. Provide direct link between the local church and the President/Bishop through the RMD.

4. Organizational Structure

4.1. DISTRICT MINISTRY SUPERVISORS. The District Ministry Supervisor (DMS) is the supervisor of the local churches and workers within specific geographical area as determined by the National Board of Trustees (NBOT). He is the head of the District Ministry Team.

4.2. Assistant District Ministry Supervisor. The DMS may designate one or more Assistant District Ministry Supervisors to assist him render some specific acts by making an executive decision for the said intent.

4.3. DISTRICT MINISTRY TEAM. A District Ministry Team (DMT), composed of the DMS, the chairpersons of District ministry committees, and some qualified ministers and lay persons, shall be constituted by the DMS by appointing the members individually. The DMT shall assist the DMS address all concerns of the District and shall serve as his accountability and consultative body. The DMS shall be the chairman of the team. Upon composition, the team shall select from among themselves a Vice- chairman, and a Recording Secretary.

4.4. District Standing Committees

4.4.1. There shall be as many standing Committees as the DMS deems necessary upon consultation with the DMT in order to address some specific needs requiring for some level of expertise.

4.4.2. Each of these standing committees shall be headed by a chairman who is preferably a member of the DMT.

4.4.3. The ministry of a standing committee may evolve to a ministry department within the District as needed.

4.4.4. The chairman of every standing committee is accountable to the DMS.

4.5. The District Forum (DF)

4.5.1. The District Forum shall be conducted at least once in every two years.

4.5.2. Its schedule should fall within the first or second quarter of the year as the national office sets the schedule in consultation with the DMS.

4.5.3. It is the major event of expressing fellowship, coordination, cooperation, integration, and belongingness of the clustered churches as a District Ministry Unit.

4.5.4. It is an occasion for information, evaluation, consultation, and dialogue of matters pertinent to plans and implementation of CAMACOP mission, vision, and values in relation to the DMU.

4.5.5. It is a time of appreciating reports on the progress of the National, Regional, and District programs.

4.5.6. It is also a time of evaluating policies and exploring possibilities of introducing amendments to the said policies or crafting new ones.

4.5.7. The manner and procedure of conducting the District Forum shall comply with its manual which shall be reviewed periodically for enhancements.

In the absence of this manual the office of the President/Bishop shall be responsible of formulating its manner and procedure.

4.5.8. Membership of this DF shall include all Ministers in good standing within the DMU and the duly authorized delegates of every local church sent by its leadership as evidenced by a certified minutes of its meeting.

4.5.9. Each church of the DMU is entitled of one delegate for every 25 members but its total number of delegates shall not exceed five. Other attendees may be welcome to the DF as observer, and as such they are not permitted to participate in the discussion and in voting on whatever issue.

4.5.10. CAMACOP institution within the DMU is entitled to send three delegates to the DF.

5. RELATIONSHIP and Functions

5.1. The DMS is the link between the Regional Ministry Director and the local churches and workers. He is responsible for the district, and accountable to the RMD.

5.2. Some specific FUNCTIONS of the DMS

The DMS shall have the following specific functions:

5.2.1. He is the overall manager and administrator of the ministry of the District.

5.2.2. He promotes, implements, and monitors the missions, ministry, goals, programs and policies translated in and through the local churches.

5.2.3. He promotes participation of local church in CAMACOP percentage, and other funds due for the National Office. He facilitates the remittance of these funds to the National Treasury.

5.2.4. He evaluates workers and recommends them for license and/or ordination, and who apply or are invited to pastor a local church.

5.2.5. He disseminates all information from the Regional and National offices to the local churches, workers, institutions and agencies in the area.

5.2.6. He supervises the workers in the district, and keeps an updated record of official workers.

5.2.7. He coaches Pastors and churches in vision casting and goal setting in the light of the national program; requires growth goals, and formulate report forms.

5.2.8. He serves as pastor to the pastors: conducts spiritual retreats and development activities.

5.2.9. He serves periodic written reports as required by the Regional Ministry Director.

5.2.10. He Heads the Investigative body to investigate cases or complaints filed against workers and other church leaders. He recommends to the RMD possible courses of action concerning erring workers.

5.2.11. In consultation with the RMD, he appoints members of the District Ministry Team.

5.2.12. He performs other task assigned by the RMD.

5.2.13. Presides the Standing District Ordination Committee, which screens and approves candidate ministers for ordination, licenses, and other credentials and then report them to the Office of the President through the RMD for review in the National Ordination Committee.

5.2.14. Provides the President an updated list in the District of Ministers who are qualified to apply or renew authorization to solemnize marriages.

5.2.15. He assists the National Executive Minister for Administration and Finance in the Administration of the CAMACOP equipment, facilities, and properties assigned and located in the area in collaboration with the RMD.

5.3. FUNCTIONS OF THE DISTRICT MINISTRY TEAM

The following are some of the specific functions of the DMT:

5.3.1. The team shall assist the DMS in preparing the ministry program of the DMU.

5.3.2. It shall prepare and approve the ministry budget of the DMU.

5.3.3. It shall assist the DMS recommend to the appropriate office or body every candidate declared passer by the District Ordination Committee for license and ordination.

5.3.4. It shall investigate complaints filed by individuals or churches and assist the DMS enforce the corresponding discipline or corrective/redemptive measures, and, when necessary, recommend appropriate courses of action to the higher office or body.

5.3.5. It shall screen churches or ministers applying for membership coming from an evangelical orientation and recommend each passer to the higher office or appropriate body for action.

5.3.6. It shall be responsible for the formulation of district ministry policies provided such policies will not contradict national policies.

5.3.7. It shall recommend to the NBOT the operational budget for the DMU.

5.3.8. It shall guard the integrity of handling the finances of the DMU.

5.4 Functions of Each Committee/Department

The following are the initial committees in the District with a general description of their corresponding functions; the rest of the committees may have to be created by the DMS upon consultation with the DMT.

5.4.1. COMMITTEE/DEPARTMENT OF EVANGELISM, CHURCH PLANTING AND MISSIONS: This committee is responsible for planning, initiating programs, and raising funds for evangelism and mission emphasis of the district. It shall recommend to the District Ministry Team needed personnel, target areas, and support.

5.4.2. COMMITTEE/DEPARTMENT ON PASTORS' SUPPORT: This committee is responsible for systematizing and enhancing/upgrading the total support of every Minister/Pastor in the local church and in any other type of ministries within the DMU. Support includes the spiritual, social, emotional, intellectual, technical, material, financial, and all other kinds of support.

5.4.3. COMMITTEE/DEPARTMENT OF PRAYER: This committee is responsible for planning, initiating programs, and raising funds for the prayer ministry of the district.

5.4.4. COMMITTEE/DEPARTMENT ON EMERGENCY AND SOCIAL CONCERN: This committee is responsible for planning, initiating programs, and

raising of funds for developmental assistance to needy workers, church members, and members of the community in times of difficulty or emergency.

5.4.5. COMMITTEE/DEPARTMENT OF FELLOWSHIP: This committee is responsible for planning, initiating programs, and raising funds for fellowship activities of district workers and church members. It shall assist the auxiliary organizations, i.e., AMP, AWP, AYP, etc., in their programs and activities.

5.4.6. COMMITTEE/DEPARTMENT OF CHRISTIAN EDUCATION: This committee is responsible for planning, initiating programs, and raising funds for Christian education of church members, and continuing education of workers. It shall recommend to the District Ministry Team policies governing Christian Education.

5.4.7. COMMITTEE/DEPARTMENT OF FINANCE: This committee is responsible for the proper collection, acknowledgment, and disbursement of funds from workers contributions/ collections and grants. It shall recommend to the District Ministry Team financial policies governing the ministry.

6. QUALIFICATION

6.1. The DMS shall be ordained minister and has served CAMACOP faithfully for at least (5) years after ordination. He must have a leadership, management, and administrative skills.

6.2. The Assistant DMS should have the same qualification as that of the DMS as much as possible, but in the absence of any other possessor of such qualification anyone most senior or most acceptable may be appointed.

6.3. Every member of the DMT should be a man/woman whose integrity, character, conduct, and commitment do serve to exemplify the ideals of Alliance ministry and consecration.

6.4. Every committee chairman must possess a conceptual and technical know-how in addressing the need his/her committee is mandated to resolve.

7. Nomination and APPOINTMENT

The District Ministry Supervisor shall be (a) nominated by the District Forum, (b) appointed by the President/Bishop, (c) and confirmed by the National Board of Trustees. His nomination shall go through a process complying with the following steps:

7.1. A representative of CAMACOP National Office shall preside in a segment of the District Forum to receive as many nominations as possible from the floor. Every nominator shall be required to submit proof of his nominee's qualification.

7.2. The District Forum delegates shall be asked to write their first, second, and third choices among the nominees by requiring each delegate write the names of his/her chosen nominees in a ballot indicating the order of choice. The choices shall be weighted such that the first choice earns one whole vote, the second choice earns half vote, and the third choice earns one-third vote.

7.3. The nominees earning the top three choices shall then be subjected to a written examination prepared by the Office of the President/Bishop.

Submission of the results of the nomination process and the examination shall be submitted to the President/Bishop for his perusal.

8. TERM and Tenure

8.1. The term of office of the DMS shall be coterminous with the president/Bishop who appoints him unless removed earlier for cause.

8.2. DMT membership is coterminous with the DMS unless relieved earlier for some reasons.

8.3. The term of the Assistant DMS is coterminous with the DMS unless relieved earlier for some reasons.

8.3. The term of the chairman and members of committees shall be one year. They may be reappointed.

9. Financial MINISTRY SUPPORT

9.1. The support of the District Ministry Supervisor including administrative budgets shall come from at least 17% contribution from the local churches to the National Office.

9.2. Each local church shall support the other ministries of CAMACOP through special offerings, pledges, and other fund raising project.

9.3. The Ministers' tithes are among the sources of financial support of the District Ministry Unit.

10. Priority and Repulsion Clause

All policies, rules, regulations, letter of instruction, etc. contrary to these guidelines are deemed amended, modified, or repealed.



**LOCAL CHURCH ADMINISTRATIVE AND
MINISTRY GUIDELINES**

**THE CHRISTIAN AND MISSIONARY ALLIANCE CHURCHES OF THE
PHILIPPINES**

13 West Capitol Drive, 1602 Pasig City

ARTICLE I – NAME

The name of this local church shall be _____ of the Christian and
Missionary Alliance Churches of the Philippines.

ARTICLE II- VISION AND MISSION STATEMENT

SECTION 1 - VISION

Mission-driven Christian congregation transforming communities here and
beyond for the glory of God.

SECTION 2 - MISSION

The local church exists to aggressively win people to Christ, integrate them into
the church life, disciple them to become responsible citizens, and engage in planting
missionary churches and in holistic and developmental ministries in the community and
beyond for the glory of God.

ARTICLE III- MEMBERSHIP AND ORGANIZATION

SECTION 1 - MEMBERSHIP

Membership in a local church shall be based on: (a) spiritual birth and
commitment to follow Christ; (b) water baptism; (c) an acceptance of the doctrines

outlined in the Statement of Faith of CAMACOP; (d) commitment to participate in the mission, objectives, programs and projects of the local church; (e) willingness to conform to the standard, discipline, practices and policies of CAMACOP; and (1) whose application for membership is duly processed by Church Elders and approved by the pastor.

In the case of transfer members from other CAMACOP churches, they shall submit a written endorsement from the former church. Transferee from other evangelical non-CAMACOP churches should meet the qualifications of membership and a minimum of six (6) months integration in the local church.

SECTION 2 - FORMATION & ORGANIZATION OF LOCAL CHURCHES

When 25 or more baptized believers have accepted the truth and principles of CAMACOP, they may be organized into a church under the direction of the local pastor, official worker. Upon organization, the church shall file a written application of membership to CAMACOP through channels: District Ministry Team; Regional-Ministry Team; and National Board of Trustees.

SECTION 3 – AFFILIATION

A local church planted and organized by non-CAMACOP worker/member who wishes to affiliate with CAMACOP shall file a written application of membership to CAMACOP through channel: District Ministry Team; Regional Ministry Team; and National Board of Trustees after the church has met the requirement of 2 years orientation.

ARTICLE IV - SACRAMENTS / ORDINANCES

The sacraments⁵/ordinances to be observed in the local church include Water Baptism and Lord's Supper.

SECTION 1- WATER BAPTISM

1. Water Baptism symbolizes the believer's identification with Christ in his death and resurrection and his resolve to be faithful to Christ.

2. Water baptism shall be administered by immersion.

3. An applicant for membership, who had been baptized by another mode of baptism, may be received if their baptism was administered after experience of the new birth in Christ; however, they may be baptized again by immersion if they so desire.

4. The Ordained Minister/Licensed Minister of CAMACOP assigned in the local church shall conduct the Water Baptism ceremony. In case there is no ordained or licensed Minister, an Elder duly authorized by the DMS may conduct the baptism.

5. The baptismal certificate should be issued in quadruple and filed as follows: one for the baptized, one for the church's file, one for district file and one for national file.

SECTION 2 - THE LORD'S SUPPER

1. The Lord's Supper is a proclamation of the ministry, death, resurrection, accession and second coming of Christ. It is an act of memorial.

2. The Lord's Supper shall be administered at least once a month.

⁵ Sacrament is not a means of grace. It is an expression of, or “as an outward and visible sign of an inward and spiritual grace”, which we freely received by faith In Christ Jesus. Ordinance on the other hand, refers to the “order” or “command” made by Jesus Christ to His disciples in relation to Lord’s Supper (“Do this...”) and Baptism (baptize them). The Lord Supper and Water Baptism are more than ordinance. Both have outward sign and inward signification (Sinclair Ferguson, 1988, p. 606-607).

The Lord's Supper shall be administered by the Ordained or Licensed Minister. In case there is no available Ordained or Licensed Minister, one of the Elders or an Intern Pastor duly authorized by the DMS may administer the Lord's Supper.

ARTICLE V - STANDARDS AND PRACTICES

SECTION 1- SOLEMNIZATION OF MARRIAGE

1. Solemnization of marriage as provided by the Family Code of the Philippines of the Local Church shall be officiated by the duly licensed Resident Minister or by a nonresident Evangelical minister duly licensed by the General Civil Registrar of the Philippines with proper arrangement with the Resident Minister.

2. The Office of the President shall process the granting of authority to solemnize marriage and its renewal for all ordained ministers. The applicants should pay direct to the CAMACOP National Office.

3. There shall be 4 copies of the marriage contract one for the Local Civil Registrar, one for the District. One for the National office and one for file.

SECTION 2 – DEDICATION OF CHILDREN

1. The spiritual duties of parent to their children should be constantly observed before the congregation. The presentation of young children to the Lord is a practice commended by the Scripture, stimulating to the faith and zeal of parents, and can be spiritually helpful to the child when he/she comes to the age of accountability.

2. The Resident Minister shall officiate the dedication service after instructions are given to the parents and sponsors as to its significance and their obligations (Luke 2:22, 1 Samuel 1:27, 28).

3. Dedication of children is administered to children of CAMACOP members

preferably to be administered in the church. In the case of children of non-CAMACOP parent/s. the officiating minister has the discretion to officiate the dedication provided any of the parents has expressed the intention to dedicate the child.

4. There shall be 4 copies of the certificate: one for the parents, one for District Office, one for National Office and one for church file.

SECTION 3- CHRISTIAN CONDUCT AND DISCIPLINE

1. Every church member is expected to live an exemplary Christian life, based on biblical standards.

2. Any member or leader who is found guilty of conduct unworthy of the name of Christ, the Senior Pastor, in consultation with the Church Elders, shall administer appropriate disciplinary action.

3. All discipline should be done according to biblical standards⁶ exercised in a kindly manner and in the spirit of love with a view to the restoration to full membership of the one who has fallen.

4. After consideration by them, the head pastor minister or one of the elders shall interview the sinning member, with the purpose of winning him back to the right way.

5. No action should be taken without earnest prayer for the guidance and sanction of the Lord & realization that the souls of men are really dealt with in judgment by those who have been set apart for this work in the church.

6. However, should the discipline member refuse to submit himself to discipline, he may be severed from membership unless there is subsequent sign of repentance.

7. A written report on the disciplinary action should be submitted to the proper

⁶ ²Matthew 18:15-20, Matthew 5:25-26, 1 Corinthians 6:1-11, 1 Timothy 5:17-21, Hebrews 13:17

authorities.

8. When the Pastor commits any sin (please refer to Art. VIII, Sec. 2 of the CAMACOP Bylaws), the Church Elders shall establish the case and elevate the same to the District Ministry Supervisor for proper action.

SECTION 4 - CHURCH SUPPORT

1. The support of the local church rests upon its members through their tithes, offerings, sacrificial giving, donations and others.

SECTION 5- CHURCH ALLOCATION

1. CAMACOP Percentages.
2. Missions and Church Planting.
3. Church operational budget prioritize as follows: personnel, ministries, facilities and others.

ARTICLE VI- RELATIONSHIP & OBLIGATIONS

SECTION 1 - RELATIONSHIP WITH CAMACOP

1. The local church is the basic ministry unit of CAMACOP administered by the Minister(s) and Officers. The local church has the following duties and obligations.

- 1) Promote and implement the vision, mission, objectives, ministry goals, programs, and policies of CAMACOP.
 - 2) Contribute at least seven-teen percent (17%) of its General fund income to CAMACOP.
 - 3) Contribute financially to the Foreign Missions, Church Planting and other ministry programs of CAMACOP.
2. The local church as a basic ministry unit of CAMACOP shall have the

following privileges.

1) It shall have Minister(s) invited from the current official list of CAMACOP workers.

2) It shall have Minister(s) trained by Bible schools, colleges, seminaries and institutions recognized by CAMACOP.

3) It shall avail the services of CAMACOP through the Regional, District and other ministry units.

4) It shall be entitled to the position of CAMACOP in matters of law in the legitimate exercise of its rights and obligations against third parties, as well as in doctrine, practice, and in fellowship with the society.

5) It shall be aided by the CAMACOP in the promotion of the missionary and evangelistic programs of the church.

SECTION 2 - RELATIONSHIP WITH THE REGION, DISTRICTS AND OTHER MINISTRY UNITS

1. The local church shall be under the supervision of the Regional Ministry Director through the District Supervisor. The local church shall support the national programs and projects of CAMACOP.

2. The Region and District shall fulfill their obligations to the local church as embodied in their respective administrative and ministry guidelines.

3. In case of unresolved conflict within the local church, CAMACOP policies shall apply.

ARTICLE VII- ORGANIZATION AND MINISTRY FUNCTIONS

SECTION 1 - THE CONGREGATION

1. The Local Church is the concrete expression of the Body of Christ in the particular locality. It is commissioned to continue and fulfill the mission of Christ.
2. All believers serve God and their fellowmen in the Church and in the world by the exercise of spiritual gifts and through their earthly occupations and stations in life.
3. The Congregation shall implement the vision, mission and objectives of CAMACOP through the Church Ministry Team (CMT).
4. The congregation by two-third votes shall confirm all the appointed officers.

SECTION 2 - CHURCH MINISTRY TEAM

1. Composition. The Church Ministry Team (CMT) shall be composed of all the Ministers, all Elders, Chief Deacon, Chief Deaconess, Secretary, Treasurer and Auxiliary heads.
2. Functions. The Church Ministry Team shall perform the following functions.
 - 1) It shall approve programs, budget, and projects of the local church.
 - 2) It shall take charge of the overall administration and ministry of the church through the Pastors.
 - 3) It shall invite and hire ministers in consultation with the District Ministry Supervisor.

SECTION 3 - THE PASTOR(S)

1. Functions
 - 1) The Pastor, duly licensed by CAMACOP, is the Spiritual Leader over the local church. He is the Chief Elder. He shall provide leadership, vision,

direction and training for the life and ministry of the church.

2) He shall preside the Church Elders' meetings and the Church Ministry Team meetings.

3) He shall promote and lead the church in implementing the vision, mission, objectives, programs, ministry goals and policies of CAMACOP.

4) He shall appoint church elders, church officers and ministry division and department heads, which shall be confirmed by the authorized bodies.

5) He shall preside over the congregational meetings. He shall submit annual written reports about the ministries, finances, plans, projects and programs to the church and CAMACOP authorities.

2. Appointment and Confirmation

1) A minister, duly licensed by CAMACOP, may apply to or be invited by the local church through the DMS.

2) His ministry in the local church shall be affirmed by the DMS in writing.

3) His term of ministry shall be determined mutually with the church and confirmed by the District Ministry Supervisor. In the absence of a contract the pastor should tender a courtesy resignation every year.

3. Resignation

1) In case the minister shall resign before the expiration of his term of ministry, he shall give at least 60 days notice to the CMT in consultation with the DMS. He shall be considered resigned upon approval of the CMT.

2) In the event the church asks the Pastor to resign he shall be given 90

days notice in consultation with the DMS. However, the studies of the children have to be considered.

3) The particular grounds shall be considered under the DMS section. (1) Deliberate neglect and abandonment of duty; (2) final conviction for any criminal offense; (3) theological deviation and; (4) a decision made by the DMS regarding a *disciplinary case*.

4) In case of unresolved conflict in any of the above, the Regional Ministry Director may intervene as needed. His decision, in consultation with the Regional Ministry Team, shall be final unless appealed to the president within a period of sixty (60) days.

4. Severance Pay. In both cases severance pay from the church shall be given in the amount of at least fifteen (15) days for every year of service based on highest monthly support, but in no case will the total amount be less than thirty (30) days.

5. Pastor's Ministry Support Package. The Ministers support package shall be comprised of basic support, SSS, Philhealth, Pagibig, ARP, Health Care, and provisions of 13th month as mandated by the law and 14th month, which is kept in trust for future severance pay.

SECTION 4 - CHURCH ELDERS

The office of church eldership is a function of spiritual maturity that qualify an elder to serve the church along with the pastors

1. Qualification. An Elder should possess the biblical qualifications of a church Elder listed in 1 Timothy 3 and Titus 1. An Elder should have a teaching or preaching ministry at the church. He should be a member and officer of the church in good standing

for at least three (3) years.

2. Functions. The Church Elders functions best as a ministry team along with the Pastors.

1) They shall assist in providing overall spiritual leadership.

2) The Elders shall assist in shepherding the church of God by preaching and teaching the Word, administering sacraments/ordinances, discipleship and caring for the members and other church ministries.

3) They shall assist the Pastor in implementing the vision, mission, and objectives of CAMACOP and providing direction, and training for the life and ministry of the local church.

4) The Elders shall process the application of new members for approval by the Pastor.

3. Appointment and Confirmation. The Pastor shall appoint qualified elders one for every twenty-five bonafide members, but not more than twenty-four, and to be confirmed by two-thirds votes cast by members present in a meeting called for that purpose.

4. Term. They shall serve for one year and may be reappointed.

SECTION 5: QUALIFICATIONS OF OTHER OFFICERS

1. Qualifications

1) All other officers of the church must be chosen according to Biblical qualifications appropriate with their functions.

2) They shall be registered members of the church for at least two (2) years. The two years qualification will not apply to newly established churches.

2. Officers. For the proper attainment of the administrative and ministry functions of the local church, the following officers shall assist the Pastor and the Church Elders.

1) The Church Deacons. The Church Deacon is a function of spiritual service/ministry that qualifies him to serve the church along with the pastors and church elders.

(1) Functions

a) A Church Deacon shall assist the Pastor/s and Church Elder/s in the financial management and expenditure, preparation of the budget for approval by the CMT, purchase of equipment, and properties, and maintenance of building, facilities, furniture, fixtures, appliances, vehicles, and other properties of the church. They shall conduct inventory and keep records of all the properties of the church.

b) In keeping with their spiritual gifts, they shall also lead Bible studies, prayer meetings, visitation & other ministries.

c) They shall choose their officers and form committees to facilitate the performance of their functions.

(2) Composition. There may be one deacon for every twenty-five baptized members but in no case more than twenty-four.

(3) Appointment and confirmation. The pastor shall appoint the deacons to be confirmed by two-thirds votes of the congregation.

(4) Term. They shall serve for one year and may be re-appointed.

2) The Church Deaconesses. The church deaconess is a function of

spiritual service/ministry that qualifies her to serve the church along with the deacons, elders and pastors.

(1) Functions

a) A Deaconess shall assist the Pastor in managing the affairs of the local church in the following areas: preparation of the communion elements; beautification of the church buildings and surroundings; and hosting of guests and fellowships in the church.

b) In the exercise of her spiritual gifts, she shall also lead bible studies, prayer meetings, visitation and other ministries of the church.

c) They shall choose their officers and may form committees to facilitate the performance of their functions.

(2) Composition. There shall be one deaconess for every twenty-five baptized members but in no case more than twenty-four.

(3) Appointment and Confirmation. The Church Deaconess is appointed by the pastor to be confirmed by two-thirds votes of the congregation.

(4) Term. The Church Deaconess shall serve for one (1) year and may be reappointed.

3) The Treasurer.

(1) Functions

a) He shall receive all monies, issues receipts thereof and deposited the same to a bank authorized by the CMT.

b) He shall disburse funds according the approved budget.

c) He shall remit all funds due CAMACOP.

(2) Appointment and Confirmation. The Pastor appoints the Treasurer and to be confirmed by two-thirds (2/3) votes of the congregation.

(3) Term. The Treasurer shall serve for one (1) year and may be reappointed.

4) The Bookkeeper/Financial Secretary

(1) Functions

a) The Bookkeeper/Financial Secretary shall count all the monies of the church with the Treasurer and one of the Deacons.

b) He shall record all funds received and prepare vouchers for disbursement.

c) He shall prepare Financial Statement/Reports.

(2) Appointment and Confirmation The Financial Secretary shall be appointed by the Pastor to be confirmed by two-thirds (2/3) vote of the congregation.

(3) Term. The Bookkeeper/Financial Secretary shall serve for one year and may be reappointed.

5) Internal Auditor

(1) Functions. He shall audit the Books of Accounts every six months or as often as he may deem necessary.

(2) Appointment and Confirmation. The auditor shall be appointed by the Pastor and to be confirmed by two-thirds (2/3) vote of the congregation.

(3) Term. The auditor shall serve for one year and may be reappointed.

SECTION 6—CHURCH MINISTRIES AND COMMITTEES

1. Ministry Divisions

1) The church shall have the following Ministry Divisions: Worship, Home and Foreign Missions, Fellowship, Christian Education, Prayer and Healing, Social Concern, Advocacy and Pastoral Care. The Church, however, may determine the kind and styles of ministries, as in the concept of Cell Church.

2) The Ministry Division shall plan, coordinate and implement the programs, projects & activities of the respective Ministry Divisions in support to the overall objectives, ministry goals, programs & projects of the local church.

3) In cases where there is no full-time Minister, Church Elders or qualified members may be designated by the DMS to handle this Ministry Division.

2. Fellowship Groups

1) There shall be the following Fellowship Groups in the local church: The Alliance Men, The Alliance Women, The Alliance Youth, and such other organizations as the church may create.

SECTION 7 - MEETINGS

1. Congregational Meetings

1) The regular Annual Meeting of the Church shall be held on any Sunday of January. During the meeting the Pastor shall submit a written annual report shall be submitted.

2) The congregation by two-thirds votes shall confirm the appointment of the Church Elders and all other officers. Only registered members, eighteen (18) years and above shall cast their votes.

2. Organizational Meetings. The different Church Organizations and Fellowship Groups shall meet at least once a month for prayer, evaluation, planning and fellowship.

3. Quorum of meetings. The simple majority of members present shall constitute a quorum to transact business during the Meetings of the Congregation, CMT, Church Elders, Church Deacons, Church Deaconesses, Divisions and Fellowship Ministry Groups.

ARTICLE VIII - MISSIONS PROGRAM OF THE CHURCH

The church shall cause the zeal for missions to develop and continually burn in the hearts of members. The Church shall seek to understand the movement of God's Spirit for the times and shall plan the missions programs accordingly. It shall prayerfully consider and make decision to involve its members in these missions projects each year.

1. Missionary Convention. The Churches shall conduct regular Missionary Convention or emphasis month once a year to create mission awareness and participation by its members.

2. Mission Exposure Trips. The Church may send a team each year to church planting areas. or unorganized churches in the District. Region or other islands. to help in the ministries most needed by the recipient ministry/church.

3. Missions Research. The Church shall encourage members to research for unreached people groups in the Philippines and abroad. It shall consider doing missions outreach to these groups.

4. Giving and Prayer. The Church shall challenge members to make a yearly pledge for missions.

5. Tentmakers or Career missionaries. Churches shall encourage members to

become tentmakers or career missionaries.

ARTICLE IX—GENERAL PROVISIONS

1. Local churches may adopt or develop ministry models to enable them to effectively carry out the church's life and ministry based on spiritual gifts, which is consistent with CAMACOP vision, mission and objectives.

2. Local church may adopt the calendar year, that is from January 1 to December 31.

ARTICLE X- EFFECTIVITY AND AMENDMENTS

SECTION 1 - EFFECTIVITY

This amended Local Church Administrative Guidelines shall take effect immediately upon approval by the National Board of Trustees and ratification by the General Assembly.

SECTION 2 – AMENDMENTS

Amendments to this Local Church Administrative and Ministry Guidelines shall be acted upon by the National Board of Trustees for ratification by the General Assembly.

To All CAMACOP Constituents:

The NBOT has amended this Local Church Administrative Guidelines on April 26, 2005 and was ratified by the General Assembly on May 1, 2005. Further revisions were made by the NBOT on November 18, 2005 to include amendments mandated by the 2005 General Assembly.

In witness thereof, we affix our signatures below to attest to the validity of this

*document this 31st day of December 2005 at the National Ministry Center of the
CAMACOP in the City of Pasig.*

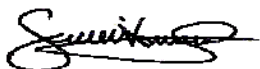
Certified Correct:

A handwritten signature in dark ink, appearing to read 'Nathan Costes', is written over a faint, rectangular grid or stamp.

Rev. Nathan Costes

Corporate Secretary

Attested By:

A handwritten signature in dark ink, appearing to read 'Reniel Joel A. Nebab', is written in a cursive style.

Bishop Reniel Joel A. Nebab

President

CAMACOP POLICIES AND PROCEDURES COMPILATION

ADMINISTRATION & FINANCE, DIVISION OF

BD-90-10 Disbursements beyond P5,000.00

MSC That all disbursements beyond P5,000.00 not included in the budget must be certified by the DAF for availability of funds, except for salaries/ wages.

BD-90-71 Exceptions

MSC That as a general rule, there shall be no disbursement not provided in the budget (BD-90-10); however, in cases of extreme emergency of exceptional character or the exigency of the ministry and upon the recommendation of the Division, unbudgeted cash may be used for such emergency upon the certification of the DAF-EVP and approval of the President, provided such disbursement shall not exceed P3,500.00; and provided further that the contingency item in that Division has already been exhausted.

BD-90-130 Separation of Accounting from Treasury Department

MSC To approve the implementation for the separation of Accounting Department from the Treasury Department in accordance with the CAMACOP Financial Management System.

BT-95-93 Right to Protect CAMACOP Properties

MSC That the Board authorizes CAMACOP local churches, institutions, and agencies of CAMACOP churches to protect and defend CAMACOP properties and projects held-in-trust by them against any and all claimants and defend CAMACOP's interest in any legal controversy.

BT-98-58 Sale of Non-Performing Assets

MSC To authorize the sale of non-performing assets of CAMACOP receipts of which shall be placed in profitable investments.

BT-98-69 Remittances

MSC To strongly encourage the regional, district and local church officials and workers to properly remit money singly for the purposes that they were designated.

BT-99-43 Guidelines for Projects

MSC That projects that refer to financial aids and others of similar nature should have clear guidelines, e.g. for what project, to whom funds should be remitted, from what date up to what date, etc.

BT-99-63 Policies on CAMACOP Real properties

MSC That the following policy on sale, lease, mortgage, encumbrance, usufruct of CAMACOP real properties be adopted:

A. General Policy

1. Properties acquired at the cost of or donated specifically to the CAMACOP local church or institution and registered in the name of CAMACOP shall be held In Trust by CAMACOP for the exclusive use of the local church or institution for the purpose for which the properties were acquired. Said properties may not be sold, leased or encumbered or given in usufruct to a third party without the written consent of the local church or institution of CAMACOP.

2. Properties owned by CAMACOP and leased or given in usufruct to a local church or institution giving them reasonable time to find an adequate replacement. The local church or institution have the pre-emptive right to the purchase of said property,

which right shall be exercised within a reasonable time as may be agreed by CAMACOP. The CAMACOP, to the extent possible, shall assist the local church or institution find an adequate replacement.

B. Procedure for the use of Property as Collateral

The local church or institution may apply in writing to CAMACOP for permission to use real property under their care or use to build facilities or acquire additional property to meet their growing demands in ministry. Such request must show: (1) the purpose and allocation of funds, (2) copy of the plan and budget of the project, (3) financial capacity to meet mortgages, (4) good stewardship practices in the church, (5) and the approval of at least 2/3 of the Board of Trustees or governing body and 2/3 of the Congregation. It is understood that the local church or institution is in good standing with the CAMACOP.

C. Sale of Property

At least three real estate brokers shall be consulted in the pricing of real property owned by the local church or institution I #1.1 for sale according to industry standard in the area. In case of a local church, the sale of church property shall be for the purpose of acquiring a bigger property, or location, or expansion of existing property. In case of the institution, the sale shall be primarily for the same reason as that of the local church and for such other purpose as the NBOT may approve to carry out the mission of the institution and of CAMACOP. In the sale of the real property the approval of at least 2/3 of the Board of Trustees and 2/3 of the Congregation for or 2/3 of the Board of Trustees and 2/3 of the members, if, any, for institution, will be required.

D. Others.

The NBOT shall resolve cases of shared ownership of properties and all other cases not covered by this policy.

BT-01-38 Budget Adjustment Background

MSC That interests on designated funds should be credited on that same account.

BT-01-41 Budget Adjustment

MSC To approve the recommendation of the Office of the President on budget adjustment/ realignment within the period of six (6) months and include an item on Muslim ministry specially for Kalibogan in the amount of Five thousand pesos (P5,000.00) monthly and on separation and 13th month pay, subject to availability of funds.

BT-02-32 Creative Funding Proposals

MSC To approve in principle the Creative Funding Proposals presented by the NEM-DAF, and that any implementation will be subjected to the following conditions: submission of project study and other necessary guidelines for approval by the Executive Committee of NBOT, and that the other members of the Board will be informed prior to implementation.

BT-03-14 MSC Budget for Evangelists

MSC To include all national evangelists in the General Fund and this supercedes previous NBOT actions. Moved farther that all donations should go to the General Fund.

BT-03-77 Guideline on Fiscal Management

MSC To authorize the Office of the President to borrow from any available fund, except that of ARP and CADAP, and disburse up to P50,000.00 over receipt for each fund namely, General Fund, Missions Fund and Church Planting Fund.

AFFILIATION**BT-96-26 Policy on Workers' Affiliations**

MSC That the DTE and DCM come up with policy updating matter regarding affiliation of graduates of other Bible schools outside of CAMACOP schools and its duly accredited institutions.

BT-98-43 Guidelines on Affiliation for Workers

MSC To approve the Guidelines on Affiliation for Workers as proposed by the Executive Vice President for the Division of Church Ministries, as follows: The candidate for affiliation shall seek clearance from his previous denomination whenever possible. He shall signify in writing that he intends to be an official worker of CAMACOP, and such letter shall be addressed to the District Ministry Supervisor. He should indicate in his letter that he is willing to undergo orientation under any CAMACOP accredited theological program. The District Ministry Supervisor, in consultation with the District Ministry Team, shall screen the applicant based on CAMACOP standards and procedures. After screening the applicant, the District Ministry Team shall endorse him to the Regional Ministry Director for confirmation by the General Assembly or the National Board of Trustees. Upon recognition, he shall go through the process of integration for one year after which he will be officially recognized as a CAMACOP worker and be granted credentials accordingly.

BT-98-44 Affiliation of Churches

MSC To approve the Guidelines on Affiliation for Churches as proposed by the Executive Vice President for the Division of Church Ministries, as follows: The candidate for affiliation shall file a written application of membership to CAMACOP through the District Ministry Supervisor. The District Ministry Supervisor, in consultation with the District Ministry Team, shall screen the applicant according to CAMACOP policies. Upon the meeting requirements of qualification for membership, the applicant will be given two years of integration. Having completed the period of integration, the applicant shall be recommended by the Regional Ministry Team for recognition by the National Board of Trustees.

AUXILIARY ORGANIZATIONS**GA-95-24 Bylaws of Auxiliary Organizations**

MSC to approve the proposal that bylaws of Auxiliary Organizations and Institutions should not be contrary to CAMACOP policies.

BT-96-23 Compilation of Bylaws

MSC To approve the compilation of the bylaws of the AYF, AMP, AWP, etc., into a Manual for review and approval by the NBOT after the GA '97.

BT-98-65 Auxiliary Groups Bylaws

MSC To form a Committee to be presided by the Executive Vice President for the Division of Church Ministries to study the Bylaws of all Auxiliary Groups of CAMACOP to be submitted in the next NBOT meeting.

BD-91-05 Auxiliary Organizations Bylaws

MSC That Articles of Incorporation, Bylaws and policies of auxiliary organizations may be reviewed and amended by the Board of Directors; and that policies adopted by such auxiliary organizations thirty days after this date shall be subject to approval of the Board.

BENEVOLENCE FUND

BT-99-06 Fund for Accused Workers

MSC To create a benevolence fund which can help financial pastors and workers who are accused of any wrong doing and who are willing to abide to the decisions of the EVP-DCM. Those who will not abide will be subject to sanctions.

BT-01-35 Special Welfare Fund

MSC That we approve in principle the President's recommendation on putting up a welfare fund for pastors/pastoras and that implementing guidelines be submitted in the next NBOT meeting with improvements on its sourcing provisions.

CAMACOP BYLAWS

GA-89-08 Corporate Identity

MSC That the Christian and Missionary Alliance Churches of the Philippines, Inc. is a religious denomination which by God's grace exists to promote worship of the Most High God, to help equip the believers in the Lord for service, to share the Good News of the Kingdom of God to all nations, and to participate in the building of His Church in obedience to His will as recommended in Sacred Scriptures.

GA-89-10 Statement of Faith

MSC That the Christian and Missionary Alliance Churches of the Philippines, Inc. subscribes to the following Statement of Faith:

1. There is one God, who is infinitely perfect, existing eternally in three persons: Father, Son and Holy Spirit.

2. Jesus Christ is true God and true man. He was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross, the Just for the unjust, as a substitutionary sacrifice, and all who believe in Him are justified on the ground of His shed blood. He arose from the dead according to the Scriptures. He is now at the right hand of the Majesty on high. He is our great High Priest. He will come again to establish His Kingdom of righteousness and peace.

3. The Holy Spirit is a divine person, sent to indwell, guide, teach, empower the believer, and convince the world of sin, of righteousness and of judgment.

4. The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of men. They constitute the divine and only rule of Christian faith and practice.

5. Man was originally created in the image and likeness of God: he fell through disobedience, incurring therefore both physical and spiritual death. All men are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ. The Portion of the Impenitent and unbelieving is existence forever in conscious torment; and that of the believer, in everlasting joy and bliss.

6. Salvation has been provided through Jesus Christ for all men; and those who repent and believe in Him are born again of the Holy Spirit, received the gift of eternal life, and become the children of God.

7. It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly, being separated from sin and the world and fully dedicated to the will of God, thereby receiving power for holy living and effective service. This is both a crisis and progressive experience wrought in the life of the believer subsequent to conversion.

8. Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body. Prayer for the sick and anointing with oil are taught in the Scriptures and are privileges of the Church in this present age.

9. The Church consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the Head of the Body, the Church, which has been commissioned by Him to go into all the world as a witness, preaching the gospel to all nations. The local church is a body of believers in Christ who are joined together for the worship of God, for edification through the Word of God, for prayer, fellowship, the proclamation of the gospel, and observance of the ordinances of Baptism and the Lord's Supper.

10. There shall be a bodily resurrection of the just and of the unjust. For the former, a resurrection unto life; for the latter, a resurrection unto judgment.

11. The second coming of the Lord Jesus Christ is imminent and will be personal, visible, and premillennial. This is the believer's blessed hope and is a vital truth which is an incentive to holy living and faithful service.

GA-89-11 Administration of Temporalities

MSC that CAMACOP, Inc. is charged with the administration of the temporalities and the management of the estates and properties of denomination in the Philippines and other Mission fields.

GA-89-12 Principal Office

MSC That the principal office of the said religious society is to be established and located in Metro Manila, Philippines. The General Assembly may establish regional offices as the Denomination expands its ministries in the country.

GA-89-15 Preamble

MSC To approve the Preamble. “We, the members of the CAMACOP, Inc. imploring the aid of the Sovereign God who revealed Himself in the Scripture, in order to establish an organization that shall embody our ideals, conserve and promote the true spirit of evangelism and missions and secure to ourselves and our posterity the blessings and joy of salvation by grace through faith in the Lord Jesus Christ, our Savior, Sanctifier, Healer and Coming King do hereby promulgate the following ...”

GA-89-16 Approval of Article 1, Section 2

MSC To approve Article I, Section 2, PRINCIPAL OFFICE. The principal office shall be located in Metro Manila, Republic of the Philippines. The General Assembly may establish other offices as CAMACOP expands its ministries in the country.

GA-89-17 Corporate Seal

MSC To approve Article II, Section 1, CORPORATE SEAL. The corporate seal of the Corporation shall include the international logo of the Christian and Missionary Alliance.

GA-89-18 Jurisdiction

MSC To approve Article III, Section 1, GEOGRAPHICAL JURISDICTION. The jurisdictional areas of the CAMACOP embrace the entire Republic of the Philippines. This field shall be divided into geographical Regions, Districts and Commissions by action of the General Assembly. Each district which shall consist of member churches under a District/Bylaws be under the supervision of the District- Commission Executive Committee.

GA-89-21 Membership

MSC To approve Article IV, Section 2, INDIVIDUAL MEMBERSHIP. Every bona fide worker of the local church is a member of CAMACOP subject to the provisions of CAMACOP Bylaws.

GA-89-22 Constituent Elements

MSC To approve Article IV, Section 1, THE CONSTITUENT ELEMENTS. The CAMACOP shall be composed of the following elements: The General Assembly, the Board of Directors, the CAMACOP Regions/ Districts/Commissions, the Local Churches, the Auxiliary Organizations, the Agencies or Institutions administered under CAMACOP in the Philippines or other Mission Fields.

GA-89-26 The Executive Committee

MSC To approve Article, Section I, THE EXECUTIVE COMMITTEE. An Executive Committee shall be created and composed of the President, Vice- President, Treasurer, Secretary and one other member of the Board as appointed by the Board of Directors. It shall meet regularly and act in accordance with law provided that it cannot repeal or modify action already taken by the Board or the General Assembly.

GA-89-30 Membership of Churches

MSC To approve Article III, Section 1, MEMBERSHIP. All Churches within the district established by law or official workers of the CAMACOP and/ or the CMA Mission, approved by the DEXCOM, ratified by the District Conference and duly approved by the Board of Directors.

GA-89-31 Affiliation of Churches, Institutions and Organizations

MSC to approve Article III, Section 2. All churches, institutions and organizations duly affiliated with CAMACOP within the district.

GA-89-72 Related Matters to Articles of Incorporation

MSC that all matters related to the Articles of Incorporation, CAMACOP Bylaws, District and Local Church constitutions be approved by the GA in accordance with existing bylaws and Policies. Other policies may be approved by the Board of Directors at the recommendation of the Policy Committee. The Policy Committee may request the Theology Commission to comment on Biblical issues as basis for Policy formulation. Policies approved by the Board shall be circulated to the constituency but may be reviewed by the General Assembly.

GA-89-73 Chairman of the Policy/Bylaws Committee

MSC That a member or, when possible, the Chairman of the Policy and Bylaws Committee shall serve as ex-officio member of the Board of Directors to provide advice and service on all matters related to Bylaws and Policy. He shall have no vote and is not considered for quorum purposes.

GA-89-79 Amended Bylaws

MSC to approve the amended bylaws, District local church Constitution and the Policy as a whole. (*NOTE: Effectivity on 40th General Assembly.*)

BD-89-90 Correction on Article 5, Section 3

MSC To correct the erroneous printing of ARTICLE V, Section 3 (a) which should read as follows: The policy making function, direction and discipline of the entire work shall be vested in the Board of Directors to be elected by the General Assembly. It shall have the power to fill vacancies caused by removal or expiration of term, death, incapacity or resignation in its own membership, if still constituting a quorum. (*N.B. This is not an amendment but a mere correction consistent with what has been submitted to the SEC and the provision of the Corporation Code on the matter—MTS.*)

GA-95-23 Simplification of Bylaws

MSC to approve the amendment to simplify our bylaws by creation of administrative units.

GA-95-26 Editing of Approved Amendments

MSC to authorize the BOD to edit all approved amendments and actions.

GA-95-31 Corporation Sole

MSC to pursue the direction of establishing Corporation Sole for CAMACOP.

BT-96-07 Statement of Faith

MSC to approve the Statement of Faith of CAMACOP as provided for in the new bylaws.

BT-96-08 Mission Statement

MSC to approve the CAMACOP Mission Statement as provided for under Article IV, Section 1 of the new bylaws.

BT-04-65 CAMACOP Office Relocation

MSC To create a committee of five composed of NBOT members and 2 non-NBOT members, which will study the possible relocation of CAMACOP principal office. The NBOT members are Rev. Nathan Costes, Mr. Orias Serrano and Hon. Judge Manuel Sabillo. The two non-NBOT members shall be appointed by the Executive Bishop.

AMENDMENTS:

BT-95-49 Submission of Amended Bylaws to SEC

MSC that all approved amendments of CAMACOP bylaws and policies must be submitted to the SEC at least sixty (60) days after its approval.

BT-96-36 Amended Bylaws

MSC To approve the amended bylaws as corrected and recommend the same for final approval to the GENERAL ASSEMBLY '97. (Amended bylaws forming part of this Minutes.)

BT-04-21 Proposed Amendment of the Bylaws

MSC To authorize the Office of the President to identify some provisions in the bylaws that need amendment and present a draft during the NBOT in November 2004 for endorsement to the General Assembly in April 2005.

CAMACOP MINISTERS

A. Policies on Newly Invited Workers

GA-89-43 Certification of Pastor by District Superintendent

MSC that the District Superintendent shall certify to the Board of Elders of the local church that an Official Worker being invited to serve the church is a CAMACOP worker of good standing. The tenure shall be governed by the provisions of the Local Church Bylaws. Any contract drawn beyond one (1) year shall be confirmed by the District Superintendent.

GA-89-44 Worker's Remunerations

MSC That the remuneration of the worker shall be made in consultation with the District Superintendent at the time of invitation or acceptance to ensure that the basic pay of the worker is within the District wage standard.

BD-90-51 Invitation of New Workers

MSC That a church which invited a minister from one district to another must inform the District to whom such minister belongs by furnishing a copy of the letter of invitation, and provided further that a clearance from the church must be secured. Failure to observe this rule may be ground for non-confirmation of his appointment by the District.

B. Policies on Resigned Workers

GA-89-47 Policy on Starting a New Church by Resigned Workers

MSC That any worker who resigns or whose services are terminated by the local church may not plant another church within the vicinity nor perform any ministerial work

without proper agreement with the church where he was formerly working and without proper permission from the DEXCOM.

BD-90-50 Notification of Resignation/Separation to District Superintendent

MSC that a minister/worker who shall resign or be separated from the pastorate/ministry shall notify his District Superintendent of such resignation or separation. He shall secure clearance from the local church or office and furnish the same to the District.

BD-94-61 Pastor's Tenure

MSC to adopt as the correct interpretation of PASTOR'S TENURE (Article VII, Sec. 6A—Senior Minister, 3rd par., Church Bylaws), to wit: He shall give the Board of Elders at least sixty (60) days notice of his intention to resign from the church. The Board of Elders, in consultation with the Church Consultative Council, may request for the resignation of the Minister by giving him at least ninety (90) days notice. In both cases, separation allowance shall be given in the amount of at least fifteen (15) days for every year of service but in no case the total amount be less than thirty (30) days.

Transportation arrangements shall be made by the local church who invites him. In case of resignation for another ministry, transportation from the church may not be paid.

GA-89-46 The Minister's Wife

MSC That the wife of a worker employed in a local church or CAMACOP institution shall whenever possible, be provided with a ministry in accordance with her spiritual gift or training. If such is not possible, she should at least be covered with the SSS/Medicare and with ARP based on minimum wage scale or equal to her husband whichever possible, she should be employed to exercise her gift and training. (NOTE:

Wife of District Superintendent who is not employed shall be covered with Medicare/SSS/ARP.

GA-97-19 Annual Dues

MSC That all licensed CAMACOP workers shall pay to CAMACOP an annual due of P500 for ordained minister and P300 for other licensed workers. The fund shall only be used for the development of Christian workers. The Policy Committee shall recommend guidelines for its implementation to the President for approval by the National Board of Trustees. *(Note: This was approved in principle, however, the NBOT is mandated to reduce the amounts of dues to an equitable level considering the income of the workers.)*

BD-89-23 Worker's Tithes

MSC That any worker who repeatedly and deliberately fails to faithfully give his tithes will be given counsel, reprimand, and a more drastic measure, if necessary. *(NOTE: The DCM is instructed to encourage the District Superintendent to exercise this responsibility.)*

BT-97-68 Worker's ID & Annual Dues

MSC To ask the Office of the President to survey for a more presentable ID card for our workers which can be made valid for one (1) to five (5) years with corresponding amounts of annual dues, as follows: • Ordained Minister's License = P300.00 • Christian Minister's License = P200.00 • Lady Minister's License = P200.00 Lay Pastor's License = P100.00

BT-97-69 Worker's Privileges

MSC That in relation to BT/97/68, those who have not paid their respective annual dues may not avail of Christian Workers Development privileges nor may they be appointed or elected to any District, Region or National position/function.

BT-02-83 Tenure of Pastors

MSC That the term of pastors serving in local churches should not end earlier than the end of the school year.

CAMACOP PROPERTIES

GA-95-12 Policy on Selling CAMACOP Properties

MSC That the proposed amendment on the policy of selling CAMACOP properties, as stated below, be approved. "The sale of property shall be vested in the Board of Directors subject to the guidelines as may be provided by the General Assembly. The proceeds, unless designated in a will or trust or contract, shall form part of the General Fund. The sale or disposition of said real estate properties as well as the use of funds must be reported to the General Assembly."

BT-97-29 Local Church Real Properties

MSC That the churches should initiate perfecting the ownership of the real properties especially those that can afford to do so. In selected cases, the national office may extend help.

BT-01-42 On DABC Property

MSC To acknowledge the resolution from the Metro Davao District Ministry Team on the repeal of the decision to sell DABC property and to defer action until next

meeting pending submission of all property development proposal by DABC BOT and DMT of Metro Davao District.

BT-01-44 Request for Resolution to Purchase

MSC To authorize the President/Executive Bishop to deal with all matters pertaining to acceptance of donation or purchase of local church lots and of all the other kinds of lots, and to work out the procurement of titles for still untitled / non-titled lots, and also to deal with real estate matters.

BT-01-56 On DABC Property

MSC To rescind a past action of the Board o the intent to sell the DABC (Davao Alliance Bible College) property in view of the proposed DABC Property Development Plan.

BT-01-57 DABC Development Committee

MSC To approve the creation of a DABC Development Committee to finalize and implement a DABC development Plan composed of the NEM – DAF as chairman and the following as members; 2 AECDABC representatives, 2 DABC-BOT representatives, 2 DMT-MDD representatives, 3 NBOT representatives and the NEM-DGTE and the CAMACOP President/Executive Bishop as ex-officio members with voting powers.

BT-01-59 Implementing Guidelines

MSC To create a committee to draft Implementing Guidelines for the DABC Property Development Plan with the following members: Rev. Jaime Maing, Rev, Joel Garcia, and Atty. Manuel Sabillo as chairman, and furthermore, the said implementing guidelines shall be presented in the next NBOT meeting for approval.

BT-02-34 Increase of Ebenezer Lot Price

MSC To approve the proposal to increase the current market value of CAMACOP property at Ebenezer into the following rate: Corner lot P400 /sq. meter at P700; Front Lot P350/sq.meter to P500 and Inside Lot P250/sq.meter to P350; and this takes effect on January 1, 2003.

BT-02-75 Cemeteries

MSC To authorize the Office of the President to adapt guidelines for proper administration of CAMACOP cemeteries.

BT-03-60 Alliance Biblical Seminary Construction

MSC To confirm the action of NBOT Executive Committee granting the request of Alliance Biblical Seminary to construct a school building at 101 Dangay St., proj.7, Veterans village, Quezon City; provided that all the improvements in the lot will be turned over to CAMACOP in case ABS is dissolved as an educational institution. Moved further that we authorize the President to negotiate a space for CAMACOP use.

CHURCH MINISTRIES, DIVISION OF

GA-89-71 Ex-officio for DEXCOMs

MSC that the EVP/ DCM shall be an ex-officio member of all DEXCOMs.

BD-90-79 Prohibitions on Church Planters/Evangelists

MSC That church planters and evangelists fully funded by CAMACOP National Office may not be elected or appointed to district position without prior written approval of DCM. (This is to allow the concerned church planter or evangelist to concentrate on his main ministry.)

BT-98-54 Campaign on Church Percentages

MSC To encourage the Executive Vice President for the Division of Church Ministries and the Treasurer to launch a massive campaign in the different regional, district, and local church levels on the necessity of their disciplined sending of percentages to the national office explaining that these are the resources used for the various ministries of CAMACOP which include sending of missionaries abroad, helping other local churches and districts in need, Church Planting, and others.

CHURCH PLANTING**BT-97-23 Individual Church Planting Programs**

MSC To authorize the Administrative Committee to look into the individual church planting programs and needs taking into consideration the viability of each project, and also giving preference to church planting projects in key towns, along highways, and frontier missions.

BT-97-63 Target Offerings

MSC To give authority to the CAMACOP President to communicate to the local churches to collect Target Offerings one Sunday of their choice each month. The amount collected should be remitted to the national office.

BT-03-78 Church Planting Program

MSC To authorize the Office of the President to create a committee for Church Planting program through the National Executive Minister for Division for Church Ministries to Monitor and set standard for the purpose for fulfilling the Great commission and our vision and mission statements.

CONFLICTS AND LAWSUITS

BD-94-57 Creation of Independent Investigating Body

MSC Authorizing the President to create an independent investigating body (similar to that of the Ombudsman) with power to investigate cases involving CAMACOP workers/ members that are referred to the Board or the President, and further authorizing him to appoint a committee tasked with formulating policies, rules, and guidelines for the proposed independent investigating body.

GA-95-21 Defense Against Lawsuit

MSC that the recommendation on Issue on Conflicts/Lawsuits, as stated below, be approved. “Whenever conflicts arise between CAMACOP and other individuals or parties, the CAMACOP through its elected President and Board of Directors, should be prepared to defend itself against Lawsuits and other consequences.”

BT-95-60 Arbitration Committee Guidelines

MSC to change the term “Investigation Committee Guidelines” to “ARBITRATION COMMITTEE” and incorporate the GA adopted guidelines.

BT-95-63

MSC to authorize the creation of ARBITRATION COMMITTEE in all levels of the organization following the guidelines set forth by the Board of Trustees.

GUIDELINES FOR ARBITRATION COMMITTEE:

1. COMPOSITION:

- a. There shall be at least five (5) members who are members of good standing of CAMACOP;
- b. Two members each to be appointed by contending parties;

- c. Chairman may either be a Board or EVP as agreed upon by contending parties.

2. AGREEMENT:

The contending parties to a case whose case shall be brought before the Committee shall sign an agreement before the hearing that they will abide by the rules, and decision of the Arbitration Committee.

3. PROCEDURE:

- a. A written formal complaint.
- b. Selection of Arbitrators.
- c. Hearing of the Complaint; giving the parties the chance to defend, submission of position papers, witnesses, evidences, etc.
- d. Decision of Committee within 30 days.
- e. In the event a party is not contented with the Committee's decision, he can file Motion/Petition for reconsideration with the Board of Trustees.
- f. Decision of the Board of 2/3 votes becomes final and executory.

BT-97-64 Formation of Arbitration Committee

MSC To authorize the President to form a National Arbitration Committee to be composed of selected workers and lay leaders. This committee has to be confirmed by the NBOT.

GA-97-15 No Lawsuit between CAMACOP members

MSC That CAMACOP members are not to file cases against each other (1 Cor. 6:1-11) and must immediately seek reconciliation in accordance with the steps mentioned in Matt 18:15-20. Where the case involves workers, The Board of Elders may refer the matter to the District for resolution. The Board of Trustees shall develop guidelines in

resolving conflicts: (1) members vs. Members; (2) members vs. Workers; and (3) workers vs. Workers.

GA-97-16 Resolution of Conflict

MSC That in resolving conflicts between members or between members and workers or between workers, the parties must exhaust intra or administrative remedies. During the pendency of the case or conflict, the parties are enjoined to inform CAMACOP responsible officials only, and no other. Sympathy or signature campaigns against a person or officer in church are unacceptable practices. Violations of this policy shall be subject to disciplinary action.

GA-97-17 Arbitration Board

MSC To establish an Arbitration Board that will hear and decide cases affecting cases between CAMACOP members, local churches and institutions. It shall be composed of legal personalities, Christian Workers, and competent laymen.

BT-99-21 Conflict Resolution Procedures

MSC That when there is conflict between workers and members of CAMACOP churches, the procedure shall be:

1. The general principle to be followed is there shall be no filing of cases between workers and members of the society.
2. The two opposing parties shall be encouraged to submit all arbitration.
3. Should there have been cases already files in courts, such should be withdrawn.
4. If no case has been filed but one party refuses arbitration, Matthew 18:15-20 shall be applied on him or her.

5. If everything has been exhausted, then the filing of cases may be recognized with regrets, especially considering the principle of Matthew 18:15-20.

DISCIPLINE

BT-02-42 CAMACOP Stand on Deliverance Ministry.

MSC That we authorize the President to write a circular to all CAMACOP churches standing the stand and regulation of CAMACOP pertaining to deliverance ministry.

BT-02-61 Discipline of Workers

MSC To accept the written report of the Executive Bishop with much appreciation and uphold the authority of the Executive Bishop to discipline erring workers and members.

BT-03-79 On Pyramiding Schemes/Multi-Level Marketing

MSC In line with the information (regarding pyramid schemes and multi-level marketing) all licensed ministers and workers of CAMACOP, schools and institutions are hereby enjoined to refrain and guard against engaging in, participating to, associating with, or encouraging pyramiding scheme and that violators shall be subject to appropriate disciplinary actions. The committee identified indicators of pyramid schemes as follows: 1) no products sold, 2) no limits of income, 3) infinite down line system and 4) gains derived from membership registration. Indicators of multi-level marketing include the following: 1) there is product to sell, 2) limited number of down line, 3) reimbursement derive from rebate and commission, 4) no middle man, end user becomes middle man. If the persons involved in any of these schemes appear to be covetous to the buyer or prospective down line member whether the business is legitimate or not, it is ungodly.

BT-99-05 Sanction of Workers from District/Region Level

MSC That the Regional Directors and the District Ministry Supervisors are clothed with power from the Office of the President to mediate in problems in the churches, including calling a meeting of the officers of the church involved in sanctioning the workers, and suspending the worker for 90 days pending investigation of the situation.

DISTRICT MINISTRY/DISTRICT MINISTRY SUPERVISORS

BD-89- 24 Supervision of Church Planters

MSC That the assignment and supervision of Church Planters be directly under the DEXCOM concerned in coordination with the Target 2-2-2 Executive Director. This means the Executive Director shall concentrate on promotion, fund raising, and training of church planters.

BD-89-27 Guidelines for Outgoing and Incoming District Superintendents

MSC to approve the following guidelines:

A. Outgoing D.S.

1. That the outgoing DS shall remain in Office until May 31st immediately following the election of a new DS.
2. He shall prepare and submit the DS annual report to DCM/ President for the year(s) he was DS.
3. He shall be the official delegate to the following General Assembly representing his District with expenses to be shouldered by the District.

B. Incoming D.S.

1. The incoming DS shall assume office on June 1st immediately following his election.
2. He shall remain in his pastorate or ministry until May 31st.
3. He shall be an official delegate of the local church where he is the pastor with expenses paid by the church.

BD-89-28 Decentralization of SSS Premiums

MSC That the administration of SSS premiums be decentralized by Districts using CAMACOP SSS number. (NOTE: District reports on SSS premiums be reported to the CAMACOP Office.)

GA-89-32 Elective Officers

MSC To approve Article V, Section 1, ELECTIVE OFFICERS. The Elective Officers of the District shall consist of: a) District Superintendent, b) Assistant District Superintendent, c) Secretary, d) Treasurer, e) Auditor.

GA-89-33 District Superintendent/Assistant D.S.

MSC To approve Article V, Section 4, DISTRICT SUPERINTENDENT and ASSISTANT DISTRICT SUPERINTENDENT. The District Superintendent and Assistant District Superintendent shall be ordained official workers of the CAMACOP and the District Superintendent shall serve full time (Primary job). (*Deleted was the phrase "except where the District is financially able to support him".*)

GA-89-37 Inclusion of Auxiliary Presidents to the DEXCOM

MSC to include Alliance Men Philippines, Women Missionary Prayer Fellowship, and Alliance Youth Fellowship Presidents as DEXCOM Members.

(NOTE: DEXCOM can increase to nine (9) provided the majority are licensed ministers.)

GA-89-68 Terminal Date of Outgoing District Superintendent

MSC that the outgoing District Superintendent/Assistant District Superintendent shall serve up to May 31 of the year in which the election took place to allow for transition and that newly elected District Superintendent/ Assistant District Superintendent shall serve effective June 1 of the year in which the election took place.

BD-90-06 District Treasurer

MSC That District Treasurers must have a working knowledge of accounting/ bookkeeping and should be appointed by the District Superintendent with confirmation by the DEXCOM.

BD-90-70 Suspension of Qualification for District Treasurer

MSC to suspend the implementation of said qualification of District Treasurer (BD-90-06) until the General Assembly in 1991. However, the District will be properly informed of the rationale behind the policy and further refer the same to the policy committee.

BD-94-90 Securing of Title Lots

MSC That for purposes of emphasis, it is hereby reiterated that local church and/ or District Superintendents are enjoined to secure titles to their church lots for CAMACOP, the same being their duty and expenses for titling are to be shouldered by

the local church. However, financial assistance for such purpose may be given by the National Office whenever requested.

BT-97-96 Collection, Retention and Operational Budget

MSC To adopt Model B of Collection, Retention and Operational Budget with slight modification for the Districts, while exceptions may be recommended by the EVP-DCM, to be approved by the Administrative Committee, selected NBOT members and the President. (See pages 15 &16).

BT-99-38 Appointment of District Ministry Supervisors

MSC That before their appointment, the names of nominees for District Ministry Supervisors shall be sent to local churches which where not present during the district forums.

BT-99-39

MSC That should the Office of the President deem that there is no qualified nominee for the position of District Ministry Supervisor, it can appoint another provided it sends related notices to the local churches which where not present during the district forums.

BT-99-41

MSC That the Office of the President shall take a confidence vote on all the District Ministry Supervisors that were appointed by the President.

BT-99-42 Disqualification of Wives of DMSes

MSC That the wives of DMSes shall not be qualified to be the Treasurer of the districts.

BT-02-26 Fusion/Merger of Districts

MSC To merge the Northwestern Luzon District with Northwestern Luzon District.

BT-02-27

MSC To merge the Bicol District with Southern Tagalog District.

BT-04-12 Request of NECD

MSC To approve in principle the recommendation of the Office of the President to grant the request of North Eastern Cotabato District (NECD) to transfer its regional membership to North Central Eastern Mindanao region, provided the Regional Coordinator of South Central Mindanao Region submits a written letter of release and endorsement.

BT-04-25 District Travel Budget

MSC To authorize the Office of the President to review the process of determining travel budget by giving the District Ministry Supervisors the privilege to determine their actual travel expenses every month.

BT-04-43 Districts Upgraded to Group A2 Contributors

MSC To upgrade Metro Davao District, South Mindanao district and West Mindanao District to Group A2 for having reached the million level of percentage contribution and approve in principle the implementation of the benefits and other incentives.

FINANCIAL ASSISTANCE FUND

BD-90-117 Guidelines

MSC To approve the guidelines for the Church Financial Assistance Fund, as follows:

1. It shall be limited for the building of a pioneering church or new organized church that cannot afford to avail the Church Building Revolving Fund and not qualified for the rental grant;
2. It shall be limited for the purchase of lots or titling of church lots and not exceeding P5,000.00;
3. That requirements for the CBRF shall also apply generally to borrower from this church Financial Assistance Fund.

FOREIGN MISSIONS, DIVISION OF

GA-89-19 Mission Fields

MSC to approve Article III, Section 3, MISSION FIELDS. The CAMACOP shall establish missionary work in other countries as may be approved by the Board of Directors upon the recommendation of the CAMACOP President.

BD-90-76 Policy on Returning Missionaries.

MSC That a CAMACOP missionary shall lose his/ her missionary status under the DFM if he/ she shall fail for any reason whatsoever to return to his/ her mission field within one (1) year from date of arrival for furlough; thereafter said missionary shall be paid his/ her benefits under the law and existing policy and including separation pay. He shall be in inactive status until official assumption of a ministry duly recognized by CAMACOP.

BT-97-26

MSC That the EVP of DFM shall be responsible for the oversight of the Division under the guidance of the Missions Council whose functions and jurisdiction shall be indicated in a Missions Manual. The EVP shall chair the Mission Council.

BT-97-62 Monthly Missions Offering

MSC To give authority to the CAMACOP President to communicate to the local churches to collect Missions Offerings one Sunday of their choice each month. The amount collected should be remitted to the national office.

BT-01-31 Missions Committee

MSC That a Missions Committee be formed comprising of the EVP (NEM) DAF as chairman with one minister representing churches actively participating on Missions from Metro Manila, one NBOT representative, the President as Ex-Officio, the Treasurer and a representative from the C&MA Mission.

FUND RAISING**GA-89-76 Policy on Organization / Foundation**

MSC That the Policy Committee shall initiate the organization of a non-stock and non-profit subsidiary Organization/ Foundation, owned by CAMACOP but managed by its own Board of Trustees, composed of 60% laymen and 40% clergy, for the purpose of raising and managing the fund for Church Building Ministry of CAMACOP. The organization shall submit periodic reports to the President, the Board of Directors and the General Assembly. CAMACOP shall determine the priority areas for assistance provided that the District Superintendent and the President shall endorse all applications. In case of

dissolution, the properties and funds of the organization shall revert back to CAMACOP to be used for the same purpose. The President shall be ex- officio member of the Board.

GENERAL ASSEMBLY

GA-89-23 Voting Delegates at General Assembly

MSC to approve Article V, Section 2, THE GENERAL ASSEMBLY. Ministers, Associate Ministers and Deaconesses serving local churches and other workers who are officially serving CAMACOP institutions are also voting delegates in the Assembly. The Board of Directors shall determine the credentials and status of the workers including that of loan workers.

GA-89-74 Church Delegates

MSC That the Church's delegates to the General Assembly shall be officers of said local church. Exceptions may be granted by the DEXCOM in cases where no officer from said church is available to attend.

BT-97-04 Voting Delegates

MSC There shall be at least one (1) voting lay delegate per 25 church members but not more than 4 per church. (Board members and ordained ministers & licensed workers with their spouses are voting members.)

BT-03-07 GA Deliberation Guidelines

MSC To adopt the GA deliberation guidelines and authorize the Office of the Executive Bishop to make any adjustments for the good and success of the General Assembly.

GENERAL ASSEMBLY ELECTION PROCEDURES

BT-97-73

MSC That policies concerning clergy running for NBOT shall also apply to affiliates.

GA-97-06

MSC That nominees who lost in the election for President shall be automatically candidates for Vice-President or Members of the National Board of Trustees, and that nominees for Vice-President who lost shall likewise be automatic candidates for National Board of Trustees even without being nominated, unless such nominees decline.

GA-97-20 Counting of Votes

MSC That the counting of votes for the Office of the President shall be before the Assembly, and the counting of votes for the National Board of Trustees shall be by group of five (5) members of the Election Committee and the Secretariat at the back stage.

BD-89-64 Quorum

MSC to amend from simple majority to simple plurality. (Quorum is simple majority (50%+ 1).

BT-03-19 No Filing of Candidacy

MSC To adapt the proposal of the Office of the President concerning no filing of candidacy during GA election and this supercedes previous NBOT actions.

GENERAL & THEOLOGICAL EDUCATION, DIVISION OF

BD-90-54 Percentages for Bible Schools/Seminaries

MSC To encourage all CAMACOP churches to give an additional of 2% of their income towards the support of Bible schools and Seminary or include the same in their

monthly budget; and must be sent to the National Treasurer who shall allocate the money proportionately for theological institutions.

BD-90-96 Policy on CAMACOP Schools

MSC The changing of name, relocation and disposition of property, incorporation, and closure of CAMACOP schools be done only upon fulfillment of the following:

1. Endorsement by the school administration and Board of Trustees;
2. Concurrence of the DTE;
3. Approval by the CAMACOP Board of Directors.

BD-90-97 Guidelines for Starting a School

MSC To approve the following guidelines and requirements for the establishment of either Bible, Seminary or secular school, as follows:

1. Endorsement by the district concerned;
2. Submission of a feasibility study and project proposal to the DTE with copies furnished the CAMACOP President and DAF-EVP; the necessary documents and forms will be prepared by DTE;
3. Approval by the DTE;
4. Final approval by the CAMACOP Board of Directors indicating the opening date.

BD-91-03 Two Percent for Theological Schools

MSC that all member churches are required to contribute at least two (2) percent of their general fund for Theological schools of CAMACOP.

BD-93-35 Continuing Education Program

MSC to approve and implement the recommendation for a Continuing Education Program for all levels of leadership in CAMACOP.

BT-95-97 Recognition of Non-Alliance Schools

MSC that the recommendation for recognition of schools where our Alliance people can study and minister be approved in principle, giving authority to the Administration to prepare guidelines and implement the same.

BT-97-27 Bibles Schools as Auxiliary Arms

MSC Since all Bible schools are auxiliary arms of CAMACOP, all Presidents or Directors of these schools should be confirmed by the NBOT.

BT-97-28 Relationship of Bible School to CAMACOP

MSC That policies will be formulated by the Board in order to clarify the felt ambiguous relationship between CAMACOP and the schools.

BT-97-77 Confirmation of Bible School Presidents by NBOT

MSC That all seminaries and Bible schools will incorporate in their respective Bylaws the requirement BT-97-27 that all Bible school Presidents or Directors should be confirmed by the NBOT.

BT-97-78 Submission of Reports by Bible Schools

MSC That all seminaries and Bible schools shall submit periodic reports to the Office of the CAMACOP President through the EVP-DTE.

BT-97-79 Accreditation Body

MSC That the EVP-DTE will create an Accreditation Body for basic academic requirements according to academic level and in support of the denomination's goals, vision, mission, and emphasis in all CAMACOP Bible school and seminaries.

BT-98-103 Re-appointment of Presidents

MSC To approve the recommendation from the EVP-DTE that the faculty and staff of our Bible schools be also consulted whenever the reappointment or choice of new presidents or directors is due. To approve further that this policy or guideline be incorporated in the school bylaws or other appropriate schools documents.

BT-98-106 ALL-TEE Foundation

MSC To permit the ALL-TEE to establish an education and development foundation for its purposes.

BT-01-48 DASCLE

MSC That we recognize the Dipolog Alliance School of Christian Leadership and Evangelism (DASCLE) as a ministry component of Dipolog City Alliance Evangelical Church and its graduates as eligible to become CAMACOP workers following CAMACOP policies on granting minister's license.

BT-01-08 Request to Open Schools

MSC To authorize the Office of the President / Executive Bishop to grant permission to any of our local churches that intends to open and operate Christian Schools.

BT-04-19 Zamboanga Alliance High School

MSC To uphold and confirm the decision of the Board of Trustees of Zamboanga Alliance High School (ZAHS) and Board of Elders of Zamboanga City Alliance Evangelical Church to close ZAHS effective school year 2004-2005.

BT-04-22 AB Simpson Alliance School

MSC To put on record the understanding among NBOT that the proceeds of the lease rental of the portion of a CAMACOP lot in Tetuan, Zamboanga City be donated to A.B. Simpson Alliance School effective from the time they started paying rent for a period of five years.

BT-04-50 ABSAS Foundation

MSC To approve the request of ABSAS' Board of Trustees converting the school to become a foundation.

BT-04-54 ZAECS

MSC To authorize the current Board of Trustees of the ZAECS and/or the Board of Elders of ZAEC to sue, file cross-claim, counterclaim or third party claim in order to protect the rights, interests and properties of CAMACOP and that of the church against any person.

BT-04-55 PACT Request

MSC To grant the request of Phil. Alliance College of Theology (PACT) Board of Trustees allowing PACT to invest in one floor in the proposed 7-storey multipurpose building at CCAC for its educational purposes.

LEGAL MATTERS

BT-98-34 Legal Fund

MSC That a legal fund be established to assist CAMACOP workers against whom legal cases are filed.

BT-02-14 MSC Tapping Services of a Lawyer

MSC To authorize the President/Executive Bishop to tap any lawyer to file appropriate case/s in court on any problem.

BT-03-13

MSC To create a corporate legal counsel for CAMACOP to deal with all legal matters.

BT-03-63 Rex Bookstore

MSC To confirm the action of the NBOT Executive Committee authorizing Atty. Manuel Sabillo to file a cross claim or counter claim against those involved in the fraudulent transaction with Rex Bookstore.

BT-04-62 Talisayan Farm Case

MSC To authorize the Executive Bishop to take any legal action as may be deemed necessary concerning the Talisayan Farm case in Zamboanga City.

BT-04-63 Kidapawan Case

MSC To authorize the Rev. Joseph Reyes to protect the property of CAMACOP in Kidapawan and file a case against illegal occupants.

LOANED WORKERS

BD-89-30 Pastor's Clearances

MSC that any pastor/worker seeking another pastorate or ministry must produce proper clearances from the church or institution and district the comes from before he may be accepted and given another pastorate or ministry.

GA-89-65 Director's Change of Status

MSC That a Director who changes status from active to loaned worker's status during his incumbency in the Board shall be allowed to serve up to the next GA unless, as a loan worker, he is also Senior Minister of a CAMACOP church. This applies to clergy to clergy members of the DEXCOM whenever possible.

BT-97-18

MSC that CAMACOP licensed ministers working with para-church organizations shall henceforth be classified as Official CAMACOP Workers/ Ministers entitling them to all privileges except the right to be elected to national offices.

BT-97-80 Policy on Resignation

MSC That before accepting the invitation from other independent evangelical groups, the prospective CAMACOP worker must give at sixty (60) days notice of his intention to resign from the church and other ministry he is involved in with CAMACOP. Before his clearance is given, he must present an invitation from the inviting group.

BT-97-81 Policy on Reinstatement

MSC That should a returning Loaned Worker desire to serve back with CAMACOP, he must serve no less than two (2) years to qualify him for any elective or appointive position as long as he meets the requirements for that position.

BT-97-82 Obligation of Loaned Workers

MSC That as part of CAMACOP while a worker is in Loaned status, he is obliged to comply with the existing policies on workers' financial obligation and moral requirements to the CAMACOP.

BT-97-83 Status of Loaned Workers Attending Conferences

MSC That should a Loaned Worker desire to attend district, regional or national conferences, his status shall be Associate Delegate.

BT-97-84 Loaned Workers Joining Other Denominations

MSC That should a Loaned Worker desire to affiliate with an evangelical group, he must tender his resignation as member of CAMACOP with the Office of the President.

GA-97-09 Loaned Workers Joining Independent Groups

MSC That the President may approve the application of an Official CAMACOP worker as a Loaned Worker to an evangelical independent organization or local church subject to local church policies. The national Board of Trustees shall provide the implementing guidelines.

BT-99-60 Request for Secondment

MSC That an independent local congregation or Christian organization/parachurch organization may request in writing from the NBOT through the President that an official CAMACOP worker be seconded to the church or organization. The request shall be accompanied by: (1) the statement of Faith or other information to ensure that they are theological consistent with CAMACOP's Statement of Faith or would describe to the CAMACOP Statement of Faith, (2) that there is compatibility with CAMACOP ministry and practices, (3) that the new employer shall provide for his

compensation under law, coverage in ARP, SSS, Medicare, PAG-IBIG, and if approved, (4) a willingness to enter into written contract between the CAMACOP and the church or organization specifying the terms and tenure of such an agreement.

LOCAL CHURCH GUIDELINES

BD-21-89 Policy to Start a New Church

MSC That any worker who resigns or whose services are terminated by the Local Church may not plant another church within the vicinity nor perform any ministerial work without proper agreement of the local church where he was formerly working.

BD-22-89 Penalty Clause

MSC Further to add this penalty clause: Failure to adhere to this (BD-21-89) policy may result to suspension of the worker's ministerial duties and privileges by the DEXCOM, and/or his separation from CAMACOP by the Board of Directors through the President.

BD-29-89 Coverage of Lay Preachers with SSS

MSC that an accredited active Lay Preacher may be covered with SSS under CAMACOP provided the church concerned is financially able and willing to pay for the monthly premiums of the Lay Preacher concerned.

BD-89-91 Local Church Governing Body

MSC To authorize and enjoin local CAMACOP churches to move toward the Board of Elders as the governing body of the church to include approval of programs and budgets; the local church leadership council shall now be known as the Local Church Consultative Council to provide fellowship and as a forum for church leaders to recommend programs and budgets.

BD-89-92 The Pastor as Chief Elder

MSC That the Pastor remains as the Chief Elder and Chairman of the Board of Elders and the Church Consultative Council.

BD-89-93

MSC that the local church may adopt its own electoral process as may be approved by the Board of Elders.

GA-89-20 Church Membership

MSC To approve Article IV, Section 1 (Combine Section 1 & 2), CHURCH MEMBERSHIP. All local churches duly recognized in accordance with the Bylaws of the CAMACOP and approved by the Board of Directors, are member churches. The Board of Directors shall approve the incorporation of local churches whenever the same conform to the CAMACOP and local church Bylaws. Any church that shall follow the teachings, practices, principles and/or policies of CAMACOP and shall call its workers from said society's official workers shall become a member church by adopting the bylaws for Local Churches and by submitting itself under the supervision of the CAMACOP.

GA-89-38 Approval of Article 1V, Section 1

MSC To approve Article IV, Section 1, MEMBERSHIP (Local Church Constitution).

1. Satisfactory evidence of salvation
2. Water baptism
3. A hearty acceptance of the doctrines outlined in the Statement of Faith.

4. Willingness to strive by God's grace to conform to the Church standard and discipline, and to perform his duties and obligation under this bylaws (as amended).

5. Willingness to support the Lord's work through the local church where he/she worships by striving to give the tithe of his/ her income as his/ her offerings.

GA-89-39 Baptism and Lord's Supper

MSC to approve Article IV, Section 2, BAPTISM/LORD'S SUPPER.

a. (**Addition**, 3rd paragraph) The candidate for water baptism shall be at least twelve (12) years old except younger candidates who in the belief of the committee, demonstrate a clear understanding of his/ her faith and responsibility.

b. (**Addition**, 2nd paragraph) The Lord's Supper shall be administered by an official worker, or, in his absence, by an Elder designated by the Board of Elders or by a Deaconess where no Board still exists, or, if not possible, on a case to case basis as may be authorized by the District Superintendent, a student intern, or a Senior Bible School student serving a local church where none of the above are available.

GA-89-40 Administration of Communion

MSC that the communion shall be administered at least once a month or whenever possible to all believers both members and non- members of the local church.

GA-89-41 Pastor as Chief Elder

MSC that the Pastor is the Chief Elder.

GA-89-42 CLC Chairman

MSC that the CLC is free to elect their own chairman from among the elders.

GA-89-50 14th Month Budget

MSC That all CAMACOP Churches and Institutions shall maintain a 14-month budget for their official workers broken as follows: 12 months allowance, 13th month pay, and the other month to go to a trust fund to cover his separation pay in accordance with CAMACOP policy and existing laws.

GA-89-75 Coverage of Lay Preachers with SSS

MSC that accredited active Lay Preachers may be covered with SSS under CAMACOP provided the church concerned is financially able and willing to pay for the monthly premiums of the Lay Preacher concerned.

BD-90-44 CAMACOP Ministry

MSC that all congregations organized or unorganized pioneered by CAMACOP ministers or members shall become CAMACOP members upon written application with the DEXCOM who shall then report to the DCM. All churches who are registered as members at the time of the adoption of this policy are deemed bonafide members.

BD-90-75 Pastor as Chairman

MSC that in conformity with GA 42-89, BD 82- 89 be amended as follows: That the Senior Pastor remains as Chief Elder and Chairman of the Board of Elders.

BD-90-77 Incorporation Guidelines

MSC That local churches be allowed to incorporate provided the following requirements are met:

1. That the local church shall incorporate as a member church of CAMACOP and shall subscribe to its Statement of Faith and abide by its policies;

2. That the Articles of Incorporation shall provide for a reversion clause in the event of its dissolution;

3. That no encumbrance and disposal of real property be done without the approval of CAMACOP;

4. That it shall assume all responsibilities mandated by CAMACOP in accordance with existing laws/policies and regulations.

5. That the incorporation is for the purpose of protecting CAMACOP from adverse legal claims and facilitate the operation of the church especially in cases where:

a) the church engages in school ministry, and b) any other public activity duly approved by the church;

6. That the Article of Incorporation and Bylaws shall be reviewed and approved by CAMACOP's Board of Directors;

7. That the incorporation is approved by the Board of Elders and the congregation and duly endorsed by the DEXCOM.

BD-90-78 CAMACOP Standard Document for Incorporation

MSC that the Policy Committee shall prepare and make available a standard form of all documents necessary for incorporation similar to that of SEC EXPRESS LANE which shall provide, among others, the pre- requisites required by CAMACOP.

BD-91-04 Distance between Churches

MSC that the distance between an old Alliance church with a newly planted Alliance church shall be determined by the DEXCOM, in case of conflict, decision of the DEXCOM shall be appealable with the Office of the President whose decision shall be final. However, this policy shall not be applicable to a bonafide church planting of the

church affected, provided that the same is duly approved by the Board of Elders of the church.

GA-95-30 Support of Bible Schools by Church Members

MSC that all church members of CAMACOP include in their budget the support of Bible schools and seminaries (BOT prepares implementing guidelines regarding its distribution.).

BT-96-40 Approval of Local Church Guidelines

MSC To approve the Local Church Administrative and Ministry Guidelines as corrected, forming part of this Minutes.

GA-97-24 Age for Baptism

MSC That the age of baptism of believer shall be 12 years old and above exception may be granted to candidates twelve years old and below provided the Pastor of the church and/or Board of Elders are convinced that the child clearly understood the Gospel and his decision and have shown evidence of spiritual fruitfulness.

BT-97-65 Revisions on Local Church Guidelines

MSC To adopt the revisions and improvements made by Group 3 on the Local Church Administrative and Ministry Guidelines.

BT-97-66 Roles of the Congregation and Board of Elders

MSC To affirm that in the CAMACOP the Local Church is a congregational body on matters of doctrine and election of officers but outside of this, the Board of Elders is the policy making and governing body.

BT-97-67 Employment and Termination of Workers

MSC That the employment and termination of workers in the Local Church may be done in consultation with the congregation but that the final decision resides in the Board of Elders through a two-thirds (2/3) vote.

GA-97-08 Responsibility of the Board of Elders

MSC That the Board of Elders has the sole responsibility to invite, define duties, determine compensation, evaluate performance, and terminate the services of CAMACOP Workers ministering in local churches.

BT-98-48 Splinter Groups

MSC To approve the Policy on Splinter Groups as proposed by the Executive Vice President for the Division of Church Ministries, as follows:

1. As a matter of policy, it is the conviction of the National Board of Trustees (NBOT) that it is wrong for churches to split in the spirit of resentment and hatred. Hence, church-split is never approved or encouraged as a solution to unresolved conflicts in the local church.

2. However, the NBOT recognizes the fact that even in situations such as splits, God's grace is still at work. Thus, it is the responsibility of the national, regional, and district leadership to facilitate the integration of splinter groups into the main stream of CAMACOP life and ministry according to established policies and procedures.

3. Any splinter group that congregates separately from the mother church shall only be allowed outside in a one kilometer radius from the mother church.

4. The group, through their officers, shall be required to submit a letter of intent to the NBOT through the District Ministry Supervisor and Regional Ministry Director concerning their desire to be a part of CAMACOP ministry.

5. Once their application is approved of the NBOT, and requirements for a local church have been compiled with (i.e., at least 25 baptized believers, a set of officers), they may be recognized as a member-church of CAMACOP.

BT-98-29 Bank Accounts

MSC To approve the opening of bank accounts for member Local Churches and Auxiliary Bodies. The Board of Elders of the local church and equivalent officers of the auxiliary bodies shall issue a resolution and designate the Bank signatories.

BT-98-30 Opening of Bank Accounts by Local Churches

MSC That the CAMACOP Corporate Secretary may issue Certification to implement the above mentioned Resolution to authorize the opening of Bank Accounts by member local churches or auxiliary bodies after submitting the following:

1. Resolution from the Local Church or Auxiliary Body Board of Elders to open a bank account;
2. Waiver of liability for CAMACOP from Local Church or Auxiliary Body; and
3. Updated annual information on signatories.

BT-98-32 Rights to Public Records

MSC That we affirm the right of every CAMACOP member to have access to the records of the CAMACOP; hence the President should inform the constituency on developments in the CAMACOP through newsletter, President's report and other means.

BT-99-34 Policy on Forming another Local Church

MSC To recognize that as a matter of policy, members of an existing local church who want to form another local church should first get the approval and blessing of the mother church and only after this should the matter of recognition be entertained by the NBOT.

BT-01-79 SSS Payments/Loans

MSC To authorize the local churches who want to pay for SSS employer ID Number and administer their own SSS for their won respective pastors subject to the following guidelines:

1. That the said churches should seek approval from the Office of the President/Executive Bishop.
2. That the said churches should make arrangement with their pastors regarding salary loan.
3. That the church shall deduct from a Pastor's separation pay for payment of a Pastor's SSS loan. The said Pastor should be cleared first of his SSS loan before giving him the clearance to leave his church.

BT-02-81 Authority to Open Bank Accounts

MSC To authorize the administrative constituents, institutions, agencies, etc. in CAMACOP to open bank account.

BT-02-82

MSC To authorize the Office of the President to open bank accounts with Land Banks and/or any other banks as necessary to service church remittances.

BT-03-11 Reduction of Church Contribution

MSC To recommend to the 47th General Assembly the reduction of church contribution from 20% to 17%.

MARRIAGE

BD-25-89 Authority to Solemnize Marriage

MSC That a CAMACOP minister applying for authority to solemnize marriage shall secure a written recommendation from the D.S. concerned, and endorsement from the EVP-DCM to the Office of the Civil Registrar- General for appropriate action.

BD-26-89 Exceptions for Unordained Ministers

MSC That permission be granted to unordained minister of CAMACOP to apply for authority to solemnize marriage on a special case to case basis (for instance the minister concerned is assigned in a remote place where there is no ordained minister nearby. NOTE: Follow procedure as above [BD-25-89]). The recommendee must be approved by the BOD.

BD-89-88 Rights for Solemnization of Marriage

MSC that CAMACOP members are members of the whole CAMACOP churches and every CAMACOP minister with authority to solemnize marriage in his area of coverage may legally solemnize their marriages in any CAMACOP church.

BT-97-70 Marriage of Lived- in Partners, Annulled, Divorced, etc

MSC That after a sign of genuine repentance, the marriage of pregnant, live-in and eloped couples maybe solemnized in a CAMACOP local church in the spirit of forgiveness. Separated individuals by annulment or divorce maybe treated similarly. (In relation to GA-97-4-10.)

GA-97-10 Policy Statement from the Theological Commission

MSC To direct the Theological Commission to convene and prepare a position/policy statement regarding these subjects for approval by the National Board of Trustees. The position/policy statement must be comprehensive to include cases affecting Christians, Muslims, Cultural Communities laws governing the subjects, and to develop guidelines for the Resolution of conflicts of Biblical and civil laws.

NATIONAL OFFICERS

BD-94-86

MSC to recommend to the Policy Committee the inclusion of bookkeepers and auditors in CAMACOP Bylaws as necessary positions.

NATIONAL TREASURER

BD-89-65- The National Treasurer

MSC That in all disbursements, the Treasurer must certify to the availability of funds before any check can be issued.

BT-96-32

MSC that for emphasis, it is hereby noted that the CAMACOP Treasurer is directly responsible to the President.

NATIONAL BOARD OF TRUSTEES

BD-89-59

MSC that all incumbent CAMACOP appointive officers are deemed resigned from their respective positions when they accept nominations for any elective position.

BD-89-61

MSC that any minister member of the Board, whose term is not yet expiring, who desires to run as President or Vice President is deemed resigned upon election. Such vacant position shall be filled up immediately and the one elected shall serve the unexpired term only.

BD-89-62

MSC that official delegates who are qualified and who desire to run for any elective position shall file their certificate of candidacy and availability with the Nomination Committee 48 hours before the scheduled election. (His bio-data shall be attached to the certificate.) Such certificate shall be approved by the Nominating Committee and shall be posted in conspicuous places at least 24 hours before the election. Any aggrieved nominee who fails to get the approval of the nominating committee, upon receipt of notice of such disapproval, shall immediately file a request for reconsideration if he so desires, to the committee whose decision shall be final.

BD-89-75- Per Diem for BOD

MSC That per diem for BOD shall be intact and the cost of food served by CAMACOP shall not be charged against said per diem. The computation shall include one day before and after the meeting. However, members of the BOD who are residing in the venue of the meeting are entitled only to the days of the actual meeting. This supersedes previous BOD action on this matter. This action takes effect immediately.

BD-89-89 Emergency Meetings of the Board Executive Committee

MSC that the Board Executive Committee shall be called at the instant of the President in emergency cases with the following limitations:

1. Cannot increase the budget;
2. Cannot reverse Board decision;
3. Cannot amend CAMACOP & District Bylaws; and
4. Cannot encumber CAMACOP real properties.

GA-89-13 Number of the Board

MSC That the number of Directors shall be twelve (12) to be elected representatively from the different Denominational Districts in the Philippines. The names and addresses of the first set of Directors who are to serve until their successors are elected and qualified as provided by the Bylaws are as follows to wit:

GA-89-24 Board of Directors

MSC to approve Article V, Section 3, THE BOARD OF DIRECTORS. Their number shall be twelve (12), which shall include the President and the Vice- President with five (5) others who shall be ordained ministers and five (5) laymen. The ministers must meet the requirements in 1 Tim. 3:1-13 and Titus 1: 4-9, and two years service in the CAMACOP after ordination. The laymen must be members in good standing with the CAMACOP for at least five (5) years. The laymen must be current elders of the local church.

GA-89-77 Exceptions for Loaned Workers

MSC that the Board of Directors shall determine the para-church organizations that are being managed by CAMACOP Loaned Workers that shall constitute the exception to the disqualification of Loaned Workers for the Board of Directors. The guidelines shall include national and widespread involvement of such organizations in CAMACOP.

GA-95-22 BOD to NBOT

MSC that the amendment from Board of Directors to National Board of Trustees be approved.

BT-95-66 Restrictions on CAMACOP Personnel

MSC to affirm the policy on restricting personnel “paid under the Office of the President” from running for Board of Trustees of CAMACOP, and further authorizing the President to grant exemptions on the rule.

GA-95-15 Lady Board Members

MSC that the Lady members of the Board of Directors will be elected in this GA but will assume office upon the approval by the SEC.

GA-95-11 Qualifications of a Board of Director

MSC that the amendment on the Qualification of Board of Director Member, as stated below, be approved. “He must be in good standing of a local church and an elder at the time of the election and during his tenure. Such qualification must be certified to by the local church of which he is a member at the time of his election and whenever required by the President or Board of Directors.”

BT-97-71 NBOT Election Concerns

MSC That an incumbent Presidential appointee may run for National Board of Trustees and deemed resigned upon election.

BT-97-72

MSC That an incumbent National Board of Trustees who accepts any appointive position is deemed resigned upon assumption of appointive office.

GA-97-25

MSC That he must be an ordained minister and active in CAMACOP ministries for at least five (5) years prior to his election; minister and/or CAMACOP Missionaries holding regular ministries overseas may not qualify unless he hold residency in the Philippines and applies for active status with the President. The National Board of Trustees shall provide the implementing guideline.

BT-99-10

MSC That the members of the NBOT should be considered official workers during the GA therefore entitled to vote during the election.

BT-03-82 Budget for NBOT Committee

MSC To include in the 2004 budget items for the following standing committees: Finance Committee, Pastor's Placement Committee, Policy Committee, and Executive Committee.

OPPORTUNITY SUNDAY

BD-90-56

MSC to declare every third Sunday of December as CAMACOP Opportunity Sunday, and a special offering be received for the CAMACOP expansion programs.

ORDINATION

GA-89-66 The Ordination Council

MSC That all issues related to the granting of CML and Ordination shall be resolved by the Ordination Council and shall be presented to the GA for confirmation without debate. Special cases maybe approved by the Board of Directors but to be confirmed by the General Assembly.

GA-89-67 Guidelines on Ordination

MSC That all applicants endorsed by the DEXCOM to the Ordination Council, reviewed and evaluated by the Ordination Council and reported to the General Assembly, the names are posted on the bulletin board, questions are presented by concerned parties to the Ordination Council, which decides on questions asked, final report to the General Assembly and action without debate.

BT-04-24 Ordination Procedure Committee

MSC To create a committee on Ordination procedure composed of Rev. Reniel Nebab, Rev. Nathaniel Costes, Hon. Judge Manuel Sabillo, and Rev. Joel Garcia.

PERCENTAGES FROM CHURCHES

BT-97-96

MSC To adopt Model B of Collection, Retention and Operational Budget with slight modification for the Districts, while exceptions may be recommended by the EVP-DCM, to be approved by the Administrative Committee, selected NBOT members and the President. (See pages 15 &16.).

PHILCAM RESTRICTIONS

BD-94-34

MSC to lift the restrictions on PHILCAM on a case to case basis leaving the implementation to the local churches.

POLITICAL INVOLVEMENT

BT-95-98 Pastors in Politics

MSC That the policy that “pastors who enter politics must resign from their pastorate and surrender their credentials” be taken during District Conferences by the President or his representative.

GA-97-18 On Being Christian Citizens

MSC That CAMACOP recognize the duty of Christian citizens to get involved in the socio-political life of the State (Rom. 13:1-6; 1 Tim 2:1-3). Members may be members of political parties or seek public office as a ministry. CAMACOP and churches may not however, endorse a political party or particular candidate.

PRESIDENT

GA-89-27

MSC to approve Article V, Section 4, PRESIDENT. The President who shall be an ordained minister, shall be the head of the entire organization. He shall be the chairman of the Board of Directors and an ex-officio member of all special committees and bodies under CAMACOP. His duties shall embrace the general supervision and management of the entire work at home and abroad. He shall be elected by plurality of the voting delegates of the General Assembly present and shall serve for a term of 4 years. He may be reelected for another term only after which he shall step down for a term and qualifies again in the next election.

BD-93-12 Formation of Foundations for Administration of Property

MSC to authorize the President to form foundations under CAMACOP and provide the necessary funding for the registrations and designate converted lands in Talisayan property to be administered by the foundations.

BD-94-05 Raising of Funds

MSC to authorize the administration to raise funds for ministries/ projects, which may or may not be in current budget and disburse the same in accordance with donors' instruction or permission.

BD-94-57 Independent Investigation Body

MSC authorizing the President to create an independent investigating body (similar to that of the Ombudsman) with power to investigate cases involving CAMACOP workers/ members that are referred to the Board or the President, and further authorizing him to appoint a committee tasked with formulating policies, rules, and guidelines for the proposed independent investigating body.

BT-95-50 Circulation of Board Minutes

MSC that Board minutes for circulation to the local churches must be sent through the workers/ pastors.

BT-95-51 Property Committee

MSC to create a Property Committee to advise the President on the stewardship of properties and to prepare guidelines on the acquisition, disposition and development of projects.

BT-95-52 Tenure of EVPs

MSC that EVPs are co- terminus with the President, and maybe allowed to hold over for at least six (6) months after the term of the outgoing President.

BT-95-53 Title of Bishop

MSC to authorize the President of CAMACOP to use the title of “BISHOP”.

GA-95-28 Ecclesiastical Titles

MSC to grant appropriate ecclesiastical titles to our leaders and ministers especially in government functions to represent CAMACOP.

GA-95-29 Conferment of the Title of Bishop

MSC to confer the title “BISHOP” to the President of the CAMACOP.

BT-97-24 Sourcing of Funds for Decentralized Church Planting

MSC To authorize the President to Source out funds in CAMACOP to phase out, decentralize or scale down the church planting programs.

BT-97-74 Monthly Pension for President

MSC That in relation to GA-97-4-26, a CAMACOP President who has served his term shall at the end of his tenure for one or two terms receive a lifetime monthly pension equivalent to 25% of the basic pay of the incumbent President.

BT-97-75 Lose of Benefits of Former President Upon Election

MSC That in light of BT-97-74, if a former President aspires again for another term as President and wins, he will lose the gratuity benefits upon assumption of office and gain it back only after he finishes his new term.

BT-97-76 Lose of Benefits due to Doctrinal/Moral Deviations

MSC That in case the President referred to in BT- 97-74 and 75 commits doctrinal or moral deviations, the benefits shall be forfeited.

GA-97-26 Benefits for Presidents

MSC To provide benefits for presidents of CAMACOP and mandating the National Board of Trustees to prepare guidelines for its implementation.

BT-98-25 Assignment of Legal Cases to Lawyers

MSC That the assignment of legal cases to lawyers be made in writing, specifying services to be rendered and amount to be paid. Contract shall be signed by the President or his authorized representative and copies to be sent to the NBOT members.

BT-98-42 Classification of Workers

MSC To authorize the President to classify the CAMACOP workers according to their presence or absence in ministry, either as Active, Unassigned, Retired active, On loan, On leave, Retired, etc.

BT-01-78 Council of Advisers

MSC To adopt the solution presented by the President/Executive Bishop on the Creation of Council of Advisers to the present leadership of CAMACOP.

REGIONAL DIRECTORS/OFFICES

BD-95-23

MSC to approve the inclusion of Treasury Department headed by a Regional Treasurer and Accounting Services Department headed by Regional Accountant in the bylaws of the proposed Regional Organization of CAMACOP with their respective duties and responsibilities forming part of this minute.

BT-97-31

MSC that the appointment of Regional Director shall be at the full discretion of the President and without confirmation from the Board.

BT-97-95

MSC To provide office machines and furniture to regional and district offices to be paid from surplus budget of the respective office or the National Office.

BT-98-22

MSC That all administrative actions in resolving conflicts in local churches and districts should be implemented through the offices of the Regional Directors.

BT-99-05

MSC that the Regional Directors and the District Ministry Supervisors are clothed with power from the Office of the President to mediate in problems in the churches, including calling a meeting of the officers of the church involved in sanctioning the workers, and suspending the worker for 90 days pending investigation of the situation.

REGIONALIZATION

BD-95-39

MSC that in the light of the Con-Con regionalization and possible re-alignment of districts according to provincial boundaries the same is hereby submitted to the Office of the President for implementation. (This action supersedes BD-94-45.)

GA-95-14

MSC to approve the amendment to regionalize CAMACOP.

BT-96-02

MSC that the Board strongly support and approve the regionalization of CAMACOP for effective Management and so that neglected regions could be assisted. The exact members of regions and details will be decided later.

BT-96-37

MSC to approve the Guidelines as corrected. (The Regional Administrative and Ministry Guidelines forming part of the Minutes.)

BT-96-39

MSC to approve the implementing Guidelines of the CAMACOP Regionalization as corrected, forming part of this Minutes.

BT-96-46

MSC that the implementation for the regionalization shall be in 1998.

BT-97-17

MSC to appropriate the sum of 2M pesos as seed money for the proposed regionalization.

BT-99-04

MSC To present the assembly the need for major amendments to the Bylaws of the CAMACOP, e.g. regionalization, to be tried out for at least eight (8) years before it is set for evaluation by the assembly.

GA-03-15

MSC To table indefinitely the above issue on regionalization.

BT-03-33

MSC To approve recommendation #1 from the Office of the Bishop that the issue of possibly amending regionalization structure be brought to the Discussion Group during the 47th General Assembly for possible crystallization of broader amendments that shall be sent to the CAMACOP constituents at least 60 days before presenting it again to the 48th General Assembly for a vote.

BT-03-34

MSC To approve recommendation #2 from the Office of the Bishop that series of intensive dialogues and workshops be made solely on the issue of amending the regionalization structure and other matters that need amendments pertaining to the bylaws, and these shall be conducted in all Districts.

RELIEF

BT-97-43

MSC That the CAMACOP will recognize PHILRADS as its relief agency, effectively dissolving ARDA.

VICE PRESIDENT

BD-63-89

MSC that a candidate for presidency who is not elected may be nominated for Vice President/ the Board of Directors even after the 24-hour limit. (NOTE: Those who file their certificate of candidacy shall express their availability and interest in the offices of the President, Vice President or Board of Directors.

BD-93-08 Authority to Transfer Funds

MSC To authorize the Executive Vice Presidents to transfer excess fund from one department to another within its division with copy furnished to the auditor, subject to limitation as maybe imposed by the Executive Committee.

GA-89-70 Vacancy in the Vice Presidency

MSC That vacancy in the Vice Presidency of CAMACOP shall be filled up by the General Assembly or by the majority of Districts through their DEXCOMs at the recommendation of the Board of Directors up to the next General Assembly.

BT-01-36 Investiture of Auxiliary Bishop

MSC That the recommendation of the President on the investiture of the Vice President as Auxiliary Bishop be approved.

WAGE ADMINISTRATION

GA-89-78 Uniform Wage

MSC to implement a uniform wage administration for all employees directly employed by CAMACOP as soon as possible but not beyond two (2) years.

BD-93-74 13th Month Pay

MSC that the 13th month pay of CAMACOP employees shall be given any day in June and December each year.

APPENDIX F

COMMENTS FROM SEMI-STRUCTURED FOLLOW-UP SURVEY

Question #1: How well prepared and ready were you to take up the position as district ministry supervisor upon your first appointment?

- “Honestly speaking, I was not well prepared and ready as I took the position as District Ministry Supervisor.”
- “When I was first appointed as District Ministry Supervisor, I was not yet well prepared because I am not trained to be such one. The things I have in me are readiness and willingness to do whatever task to be entrusted to me as new DMS.”
- “Not prepared because of no orientation, training and seminar given to me.”
- “Am not so prepared and ready to take up the position as District Ministry Supervisor upon my first appointment especially relationship towards subordinates, supporters, and others which pertains to planning and implementation.”
- “Before I was first appointed as NWLC Coordinator I had previous experience being zone coordinator and member of the District Ministry Team (DMT) when I was in Southern Tagalog District.”
- “On the first place, I am ready to take up the position as DMS because in 1990-1997, I’m a member of the District Executive Committee (DEXCOM).”
- “I am very much prepared and willing to take up the position as DMS in my district.”
- “I’m quite hesitant because I was not trained for the job.”
- “I’m a little bit prepared to take the position of DMS, although not in all areas as the position demands. I am a visionary with a high sense of accountability.”
- “I did not have any intentional and formal preparations, not even an orientation, except for the clear direction and assurance from the Lord that if He places me in such leadership ministry/role, He won’t leave me alone.”

Follow-on question: Describe your preparedness or readiness?

- “Experiencing being a District Superintendent kid since my father served in that capacity for seven years.”
- “Dealing with people and developing relationships were developed as a Pastor’s Kid.”
- “The management and supervision ideas were gleaned from my trainings and experience as a youth/student leader. But more were developed on the job so to speak.”
- “In the area of vision casting through seminar and challenges.”
- “In the areas of presiding the DMT meeting and delegating responsibility. These were developed by reading books and asking some persons who were more knowledgeable about it.”
- “I have nothing to do with it, but to take the job— take it [as] a blessing, privilege and sincerely.”
- “In the area of leadership development, modeling and mentoring.”

- “The specific areas that I considered myself a little bit prepared were administration and leadership. These were developed because I am privileged to attend some related seminars conducted by other organizations on these areas.”
- “In the area of leadership development and management skill which I took from my graduate studies.”
- “I was prepared only to accept the position and the responsibility.”
- “My readiness and willingness to learn in leadership helped developed my leadership skills.”
- “In the areas of leadership and management was little by little developed as I went through various trainings and seminars, it helped me a lot.”

Question #2: What orientation was given to you concerning the vision, mission, structure, and systems of the CAMACOP upon your appointment?

- “I have just known the vision, mission, structure and systems of CAMACOP after a couple of months after my appointment, even before I was appointed as DMS, I’ve know a little about CAMACOP vision, mission, system and structure. It was only in your administration that all of these was [sic] clarified in my mind.”
- “We don’t have a formal/specific orientation, but we have series of consultations about the vision, mission, structure, and systems of CAMACOP.”
- “The previous CAMACOP leadership has equipped me by providing orientation seminar concerning the vision, mission, structure and system of CAMACOP.”
- “There was no orientation given to me when I assumed the position.”
- “Actually, there was no formal orientation. I just learn it as we go along. We had always the same seminar with other DMSes who had been in the system for a number of terms.”
- “There was no orientation, however, as a pastor for eighteen years, I hear about it through seminars and forums I attended and also through studying documents I received or got hold of.”
- “I was oriented through the seminars conducted by the CAMACOP President and also through the AGS module.”
- “It orient me on how to formulate our own respective District vision and mission in order to run the district smart-ly.”
- “The training seminar for organizational leaders.”

Follow-on question: How was this orientation conducted?

- “There was no formal orientation.”
- “This orientation was done through the Regional Forums, District Forums, and DMSes Consultations and seminars.”
- “Base on the consultations, it’s a seminar-workshop format, but concerning orientation not exactly and intentional one.”
- “The orientation was conducted regularly in the district level, region, and up to the national level.”
- “None.”
- “The training and seminar we received was not done at the beginning or upon assumption of our position. So categorically I did not consider it as an orientation. My

suggestion is that their should be orientation seminar to all new appointed DMSES upon assumption of their office.”

- “Through training and seminars.”

Question #3: You have just undergone the training seminar conducted for a study concerning a proposed leadership development program for CAMACOP, in what ways was the training seminar helpful to your leadership position?

- “Since I undergone such training seminar for leadership [development] program for CAMACOP, each module that I took was helpful to me, particularly the importance of the devotional life of a leader, here my mind and heart were opened, and reminded me of how important devotional life of a leader is.”

- “The training seminar is very helpful in my position as district leader because it broaden [ed] and widen my leadership skill. For me all the subjects that I tool up on the said seminar are very relevant in the leadership ministry.”

- “To me all the topics in the training seminar are helpful. It helps me to make visions, objective in order to have direction to reach the goal. [And] to be more caring of my family and my health, too.”

- “The training was being made through lecture and workshop I have seen that strengthen my leadership needs and reinforced my weakness to be more effective. And also it helps me to have my own personal manual as I develop my leaders in my district.”

- “It helped me to develop a balance leadership perspective in the area of physical, mental, emotional, cultural, practical, technical, and spiritual.”

- “The training seminar on leadership conducted last September 8-12 gave me clear and wide understanding what leaders ought to be. I was able to see my strong points and capitalize on them and improve my weak points. Here I see a balance leadership.”

- “To work as a team; work with a clear direction; and to work with a goal.”

- “When I learned about the vision, mission and objective of the CAMACOP during the training seminar.”

- “Helps me evaluate what are still lacking in my performance as a leader.”

- “It teaches me to become [a] potential in my leadership.”

- “The LDP help[ed] me a lot, especially in the area of handling leadership responsibility and to take health cares so much aware on leader’s health.”

- “It was my first time I’ve attended a training seminar exclusively for leadership. It helps me especially on how to deal with people and internalizing the mission and vision of the CAMACOP.”

- “It increased my knowledge and understanding of the system which I’m working with, which is necessary for effective leadership. It gives me confidence, skills and motivation to work effective with the system.”

- “The training helped me understand and appreciate important basic documents/process and areas of my person and leadership roles.”

Follow-on question: What particular seminar module was helpful? Why? What particular seminar module was not helpful? Why?

- “For me, all the module[s] that I took were all helpful, there was none module that I consider at as least, for all of these modules were relevant and really helpful to me.”

- “For all the seminar modules were helpful”
- “The vision and objectives of CAMACOP. The roles of a leader in the overall purpose of CAMACOP. Why? It leads me towards [a] direction for the success of my denomination.”
- “Culture and the Management of Conflict- help me learn, identify cultural differences which is very real in each church. Made me easy to solve the conflict. [And] it gives me a standard process to diagnose and manage the real on-going conflict of churches in the field.”
- “Honestly, all the subjects were beneficial to me, but one thing I like, the integration of the health subject to remind me that spirituality is also inseparable with my health as a leader.”
- “There are two module class that was helpful to me. The Leader’s Family Life and the Leader’s Devotional Life. I find it fulfilling and effective to be a leader if his family and personal life is first given attention we may be good leaders outside our family.”
- “Module 1—it was helpful, to know what’s going on and where we are going as a denomination; Module 2- personal devotion is very important as a leader; Module 3- good father good leader; Module 4- as a leader decision followed by action. All modules were helpful to me as a leader.”
- “1. Seminar is helpful—‘Culture and the Management of Conflict.’ Why? Some problem and conflict, due to cultural conflict; 2. ‘The Leader’s Balanced Diet.’ Because the leaders are already orientated on self disciple.”
- “Modules 1, 2, 4, 5, 6, 7, 8, 10, 14, 15; some modules were just a reminder to me.”
- “The last seminar module in Cagayan was so helpful, is so comprehensive, down to earth relevant, the materials were all well prepared.”
- “All modules were very important and helpful because they provided inputs on vital areas of my person and role and gave me the understanding of balancing my life. The setback is the limited time allotted each module.”

Question #4: On a scale of 1-10, with 1 as the least and 10 as the highest, how would you rate the training seminar as a whole?

- “I will rate it 8.5, its wonderful.”
- “9”
- “The rate is 9.”
- “To me the seminar is excellent—10.”
- “For me all the topics are very essential as far as district leadership is concern. I must be sharp in all areas—9.”
- “I would rate the training seminar: 8”
- “8”
- “9”
- “8”
- “It was a very important seminar. All CAMACOP Leaders should take the seminar” (No rating).
- “I rate the training in the scale of 9”
- “I would rate the seminar as 9.”

- “#10!”
- “9”
- “All or most of the training seminars were relevant and excellent so I rated as a whole 9.”
- No rating.
- “9”
- “9”
- “I rate the training: 10”
- “9”
- “9”
- “Very good! I will rate it in the area of 9”
- “For me, I will rate it as 9”

Follow-on question: What suggestions can you give to improve the training seminar?

- “There must be a bigger place.”
- “Maintain comfortable and conducive place for training; maintain well-skilled and experienced trainers.”
- “To have part 2 or continuation.”
- “Some [of] it must be regular as often.”
- “Topics that is realistic need of every CAMACOP leader as before in Cagayan.”
- “I think we need to have a curriculum in ladderize format so that we could maximize our resources and we can tap potential and matured lay leaders to become beneficiaries and also contributors.”
- “The input of our Regional leadership, District leadership and also local church leadership.”
- “The discussion must be direct to the issue.”
- “Let’s do it.”
- “There should be a follow up seminar. I suggest, it should be taught [sic] in the CAMACOP Bible Schools.”
- “Simplify the materials.”
- “Each module attach a workshop.”
- “For me, it should not be hectic, so that we could internalize it.”
- “There should be training seminar for the neophytes [sic] as orientation; Personal development in the area of effective communication; in the area of how to improve their districts and information technology....”
- “The modules and materials could be developed into shorter and easy to remember ideas; more workshops.”

Question #5: In your own opinion, would a leadership development program be needed to prepare leaders for leadership positions in CAMACOP? Explain.

- “Leadership Development Program would absolutely be needed to all leaders[hip] positions in CAMACOP. I truly believe such program is needed for us to be

more effective, more equipped, more ready, more aggressive leaders in fulfilling our mission, vision and objectives of our Denomination.”

- “Yes, I believe that leadership development program is needed in CAMACOP, because leadership position in our denomination is not permanent, leaders will and go. So someone must be prepared and developed for the replacement of the outgoing leaders.”
- “Yes, it is relevant to equip more leaders for leadership positions.”
- “Leadership development is appropriately need[ed] to prepare leadership positions in CAMACOP for the reason that untrained leaders are less effective leaders which causes deeper tensions which will result to become problems later among leaders and members.”
- “Yes, I strongly believe that we need a holistic leadership development program as a growing denomination in order to produce proactive, visionary, transformational, equip[ped] and matured leaders that are worth following by the next generation of leaders.”
- “Sure, in CAMACOP, we need leadership development program because in this way the training attained gives us wider and balance leadership experience and skills. Because in the development, we can produce leaders who can fit to any level of ministry and can be effective in the field of learning.”
- “Yes leadership development program be needed to prepare leaders for leadership positions in CAMACOP. We need [to] develop young leaders for leadership. How can they lead if they are not develop[ed]?”
- “Yes, there should be a Leadership Development Program in the CAMACOP. Many of our CAMACOP workers are gifted in leadership, and the gift should be developed, so that they will be more effective in their field of ministry.”
- “Yes, the CAMACOP LDP is really needed for the preparation of those ones (leaders) who will be taking up any position in CAMACOP.”
- “Leadership development program is needed in CAMACOP so that young leaders are developed and there would be no leadership gap. We have to develop leaders for the future of the organization.”
- “Yes it’s needed because most Bible schools and seminary graduates, their training is all about Biblical studies and handling churches not much on the area of leadership position of the organization.”
- “I strongly believe, CAMACOP needs a leadership development program that intentionally train, equip and prepare younger leaders. In this way, persons, placed/appointed/chosen are better able to address/respond well and provide the leadership that would strengthen the society.”

Follow-on Question: What should be incorporated in such a training program?

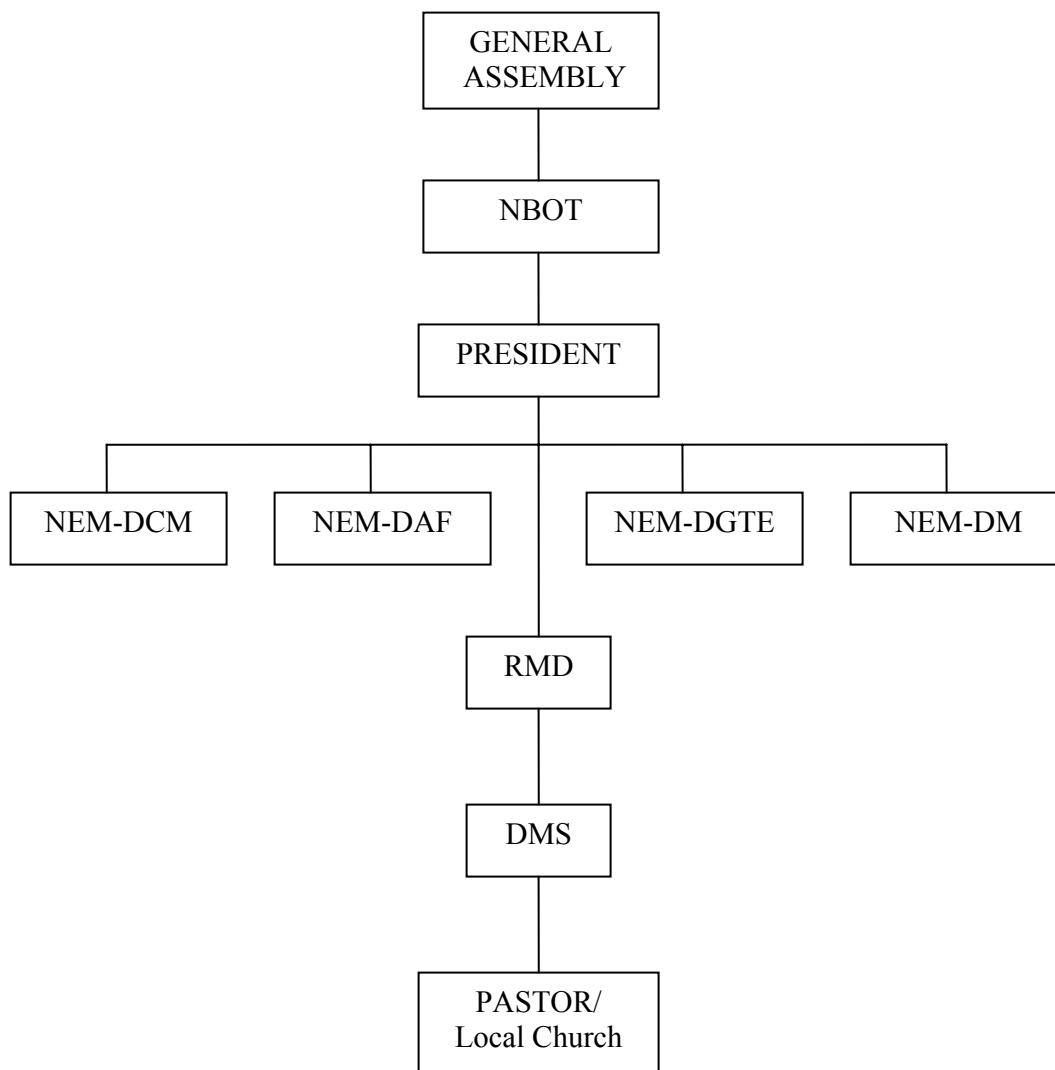
- “Lecture on the importance of the physical aspect of a leader— more time to discuss about prostate problem, kidney problem, hypertension.”
- “Legal Matters”
- “Since CAMACOP is engage in holistic ministry, I suggest to include Christian development leadership skill.”
- “Character building of a leader.”
- “Restoring hurting Pastors.”

- “Checking erring Pastors.”
- “The Value of Ministry Exposure”
- “The Value of Loyalty to the Denomination”
- “The Value of Developing the Right Attitude”
- “The Value of Emotional Quotient”
- “Filipino Church Administration”
- “The Value of Self-actualization and Self-worth”
- “Ministering and Managing Misplace Leaders, Retirables and Retired

Workers”

- “The Value of Submission to the Designated Leaders”
- “The Relevance and Significance of Lay-leadership Development”
- “How to Raise Funds for the Ministry”
- “How to Care for the Family”
- “How to Care for Self”
- “How to be an Effective Pastor”
- “Team Building”
- “Producing Godly Leaders in CAMACOP”
- “Producing Fruitful Leaders in CAMACOP”
- “The Spiritual Qualifications of a Leader”
- “Stewardship”
- “I suggest to include the DMSes Wives in the LDP.”
- “On How to Link and Establish Connection with Government Official”
- “Basic Principles of Leaders and Management”
- “Understanding the Culture of an Organization”
- “Top Level of Management and Leadership”
- “Various Topics on Personal Development”
- “Developing Writing Skills” (Memos, Resolutions, Written Communications)

APPENDIX G **CAMACOP ORGANIZATIONAL CHART**



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